

A LABRADOR LOGBOOK

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FIRST EDITION

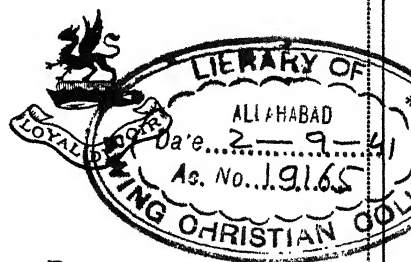
Published December 1938

PRINTED IN THE UNITED STATES OF AMERICA

A Labrador LOGBOOK

by

Sir Wilfred Grenfell



Boston

Little, Brown and Company

1938

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PREFACE

A logbook may be of small interest to those who stay at home in a landlocked harbour. Those, however, who put out to sea on a voyage across uncharted waters enter zealously in their logbooks every trifling source of help, whether derived from personal experience or from that of others.

Having had to navigate, year after year, my own material boat along a Coast beset with uncharted rocks and shoals and icebergs which cannot be charted anyway, I have seen many larger and better-equipped vessels than mine leave their bones along the shore, and many more succumb to storms and seas, solely because they were not properly prepared to meet them. Therefore I noted in my own logbook every possible source of help, even hastily coloured sketches of cliffs and fjords, and finally pictures taken from the air, by means of which distant parts of the Labrador are made safer for those seafarers coming after us who are willing to make use of them.

Just so this Labrador Logbook is a collection of quotations and passages from various authors and sources and from many different intellectual viewpoints which have helped me in that voyage of

adventure called human life, which everyone must navigate alone. The passages have been collected during the course of a roving life, jotted down on odd bits of paper or copied in old books, with no thought at the time of their publication. If I have failed to discover certain owners of copyrights or have not made acknowledgment of copyright material, I offer my sincere apologies and gratitude. I cannot guarantee that every quotation is accurate, as a number of them cannot at this date be traced and verified. Together with these are a number of extracts from my own writings which friends have been kind enough to insist have helped them in these days of stress and perplexity.

I lay no claim to having selected these excerpts or to having arranged them entirely by myself. Without the courage and devotion and indefatigable labour of my beloved life partner, the invitation to accept the venture of this volume would have been neither accepted nor even possible.

WILFRED GRENFELL

A LABRADOR LOGBOOK

If then the very law of life is a law of change; if love and thought and hope would faint beneath too constant light, and need for their freshening the darkness and the dews; if it is in losing the transient that we gain the Eternal, then let us shrink no more from sorrow and sigh no more for rest, but have a genial welcome for vicissitude, and make quiet friends with loss and death. Through storm and calm, fresh be our courage and quick our eye for the various service that may await us. Nay, when God Himself turns us not hither and thither, when He sends no changes for us to receive and consecrate, be it ours to create them for ourselves, by flinging ourselves into generous enterprises and worthy sacrifice; by the stirrings of sleepless aspiration, and all the spontaneous vicissitudes of holy and progressive souls; keeping always the moral spaces round us pure and fresh by the constant thought of truth and the constant deed of love. And then when, for us too, death closes the great series of mortal changes, the past will lie behind us green and sweet as Eden, and the future before us in the light of eternal peace. Tranquil and fearless we shall resign ourselves to God, to conduct us through that ancient and invisible way which has been sanctified by the feet of all the faithful, and illumined by the passage of Christ.

— JAMES MARTINEAU

One great lesson which Christ came to teach was that no man liveth to himself; that the strong must bear the burdens of the weak. If there is yet one higher joy than that of paying the debt we owe, surely it is that of paying for others their debt which we do not owe. Alone of all great teachers He came to add this to the beauty, dignity, and joy which this brief life affords us. Christ offers this supreme possibility to us — even so far we may have the joy of walking in His footsteps. If you are not at heart convinced that Jesus was all He claimed to be, the paying of the debt of others will insure you peace of mind on that question. Honour and lasting joy will come to you only as you do pay, and in proportion to the amount the payments cost you.



Perhaps you have been mistaken in your idea of what the Master does require of you. Will you not consider the matter again in the light of what He really does ask? Some of us have not read the Scriptures in the common-sense spirit of our Lord Himself, and so we have missed finding that which would have been the word of eternal life to us. To whom else has it ever been said, "Lord, to whom shall we go? Thou hast the words of eternal life."

— WILFRED GRENFELL

GOD IS INEXHAUSTIBLE

In order truly to find God in the world of to-day, this present world of daily experience, we must realize that he is never completely contained in any particular experience. He is so great that he is greater than all his revelations. . . . There is no place where God has revealed Himself where you can stop and say: All of God is here. And yet the real God is truly revealed in all these experiences, and we may rest in confidence in His revelation. God is really present in our daily life. He is truly known as helper and friend and guide: but He is really found and truly known in the measure that we realize that what we know of Him to-day is only the beginning of a larger and richer knowledge which is open to us as we leave the past behind us and press on toward the better future to which He is leading us. The true worshipper, Professor Bennett reminds us, should have the spirit of the pioneer. "If worship is the thing I take it to be, then we should look at it to set a fresh and invigorating, if disturbing, air moving about our accepted standards."

— WILLIAM ADAMS BROWN

HARDENING OF THE ARTERIES

"In business the year's doings fit into a cycle. What happened last year happens this year." One often hears the instruction given "Look up and see how you did it last year, and follow that." But surely this implies that last year's effort was as good as it could be. The instruction to repeat suggests that we have learned nothing, or that there is nothing to learn. The truth is that this is the prescription for hardening the arteries of any undertaking. This is how ruts are made which keep things going in the old ways, only at lessening speed. By all means look up how we did it last year, not in order to repeat it, but in order to improve upon it, and then insist on doing it in a new and better way.

— H. GORDON SELFRIDGE

Man is emerging from the animal. Life is a process of resurrection. Some of us are trying to help our neighbors up, some of us are trying to push them back into the grave. What the finished man will be no one can guess. We can be sure only of this, that he will be beyond our most extravagant hopes. . . . The spiritual forces are in man himself, and every one who is trying to make this world a better world, has God's time and unrecognized spiritual forces in man himself working with him.

— LYMAN ABBOTT

LEST WE FORGET

Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord Thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates.



And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.

— Old Testament: Deuteronomy VI, 4-9;
VIII, 19-20

MISSIONS

If the missionary enterprise is a mistake it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that priceless Life that was, therefore, laid down needlessly for the world.

— ROBERT E. SPEER

If Christianity isn't worth exporting it isn't worth keeping. If we cannot share it, we cannot keep it.

— E. STANLEY JONES

It is now being understood that what is at stake in the missionary enterprise is nothing less than the future of civilization, that what we do, or fail to do, in the matter of spreading Christian truth in the next half century is going to determine the kind of world in which our grandchildren will have to live.

We make havoc of the moral character of God if with one breath we speak of Him as Redeemer, and with the next limit the range of the redemption.

— VERNON F. STORR

History is one long record of the scornful overturn of standards which the majority in the preceding generation had fought and died for. It was the majority that stood behind the Spanish Inquisition. It was the majority that supported the burning of witches. It was the majority in America that upheld in election after election the institution of slavery and passed laws to suppress those who criticized it. It was the majority that rallied behind our unjust war on Mexico in 1845. It was the majority that prohibited the teaching of evolution in Tennessee. It was the majority on both sides that wallowed in blood from 1914 to 1918. It is perhaps the majority in the United States that is today opposing our entry into the League of Nations. Majorities are generally wrong. On all questions involving moral or ethical considerations they are pretty sure to be wrong. "A people should be judged," said Emerson, "not by its majorities, but by its minorities."



The still small voice speaking through the conscience of a man, bidding him choose obloquy and ostracism rather than conform, is, now and always, the hope of the race.

— RAYMOND B. FOSDICK

One of the first great internationalist utterances in the world's history is in the nineteenth chapter of Isaiah, where the prophet hears God saying, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." It is as if, during the great war, someone had imagined God saying, "Blessed be Germany my people, and Austria the work of my hands, and America mine inheritance." Thus the great prophets of Israel, amid international hatreds that exalted many gods, wrought out the high doctrine of monotheism to displace tribal deities.

Jesus, who hated sham and always wanted to push the issue through to its moral gist, knew that the place where goodwill would go to pieces in that town of Nazareth was on the hard edge of race prejudice. So He said that there were many widows in Israel in the days of Elijah but the prophet went to the help of none save to a widow of Sidon, and many lepers in Israel in the days of Elisha but only one was healed, Naaman the Syrian. Then the synagogue was in an uproar. No longer did they wonder at the gracious words that proceeded out of His mouth. He had carried the message of humanity and liberality straight into the area of their prejudice and they, we read, "were all filled with wrath . . . and they rose up, and cast Him forth out of the city."

— HARRY EMERSON FOSDICK

Lift up, we beseech Thee, O Lord, our hearts and our spirits above the false show of things, above fear and melancholy, above ignorance and despair, above selfishness and covetousness, above custom and fashion—up to the everlasting Truth and Order that Thou art; that so we may live joyfully and freely, in the faith and the trust that Thou art our King and our Saviour, our Example and our Judge, and that so long as we are loyal to Thee all will be well with us in this world, and in all worlds to come. Through Jesus Christ our Lord. Amen.

— CHARLES KINGSLEY

Only through Me! . . . Love's Might, all might transcending,
Alone can draw the poison-fangs of Hate.
Yours the beginning! — Mine a nobler ending, —
Peace upon Earth, and Man regenerate!

Only through Me can come the great awaking;
Wrong cannot right the wrongs that Wrong hath done;
Only through Me, all other gods forsaking,
Can ye attain the heights that must be won.

— JOHN OXENHAM

God is love, not indifference or hatred. You cannot make a worthwhile child salute your flag by twisting his ear. Neither can the problem of race be solved that way. It is the prerogative of man to think for himself, since he is not a robot.

My little black spaniel has just sat up at a stranger's knee asking for food. The stranger knows intellectually that he must not give it, that the dog is scientifically fed, that there is no reason for giving. He is a little ashamed of the urge to feed the little creature, but he just cannot help it, because his heart is touched.

It may seem silly, but religion is emotion often enough, and certainly not mathematics. The giving of a toy to a child who has never had one is to me an act of worship. When it comes to helping a lame dog over a stile, the only really important thing is whether you choose to help or do not, not your opinion as to why, or how it ought to be done. For God Almighty really needs my help, not the service of the saints only, but mine. The Bible would lose its appeal for me if Judas and Thomas and Peter, with their streaks of cowardice, and the "commercially minded" James and John, asking for special privileges in heaven, had been left out of the list of the trusted friends and special helpers of Christ.

— WILFRED GRENFELL

PSALM LXIII, 1-8

1 O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

2 To see thy power and thy glory, so as I have seen thee in the sanctuary.

3 Because thy loving kindness is better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

6 When I remember thee upon my bed, and meditate on thee in the night watches.

7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

8 My soul followeth hard after thee; thy right hand upholdeth me.

THE RIGHTEOUSNESS OF GOD

There is above this warped and weakened will of yours and mine, above this absurd and senseless will of the world, another which is straight and pure, and which, when it once prevails, must have other, wholly other, issues than these we see today. Out of this will, when it is recognized, another life must grow. Out of this will, when it emerges, a new world will arise. Our home is where this will prevails; we have wandered away, but we can return. There is a Will of God which is righteous.

Apart from the righteousness of God there is nothing to reflect upon, to reform, or to aim at; that, apart from the righteousness of God, all clever newspaper articles and well-attended conventions are completely insignificant; that the primary matter is a very decided "Yes" or "No" to a whole new world of life. We are apprehensive of the righteousness of God because we feel much too small and too human for anything different and new to begin in us and among us. This is our despair.

— K. BARTH

FAITH

There are certain basic elements in man which make it impossible to live without faith. . . . Man cannot live without faith, because the prime requisite in life's adventure is courage, and the sustenance of courage is faith. . . . Great believers have first of all thirsted for God.



Faith is not a substitute for truth, but a pathway to truth; there are realities which without it never can be known.



The fact that God has faith in us is not alone a source of comfort; it presents a stirring challenge. . . . Cease your futile thinking and go to work. Let action take the place of speculation. Break the fatal round of circular thought that never will arrive, and go out to act on the basis of what little you do believe. Your mind like a dammed stream is growing stagnant; set it running to some useful purpose, if only to turn millwheels, and trust that activity will bring it cleansing in due time.

— HARRY EMERSON FOSDICK

STRENGTH

Be strong in the Lord and in the power of his might.

— New Testament: Ephesians VI, 10

Oh, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work will be no miracle; but you will be the miracle. And every day you will wonder at yourself, at the richness of life which has come to you by the grace of God.

— PHILLIPS BROOKS

Wretched and barren is the discontent that quarrels with its tools instead of with its skill; and, by criticising Providence, manages to keep up complacency with self.

— JAMES MARTINEAU

The rewards of duty are not rest from labour, but greater tasks.

— KARL FOLLEN

The duty of Hope means a call to a deeper spiritual life, to a firmer faith in the Christian revelation and in the promises of God, and above all, perhaps, to an acceptance of "the offence of the Cross," that stern doctrine which is at the same time the basis of the most indomitable hopefulness that the world has seen. This world exists for the realization in time of God's eternal purposes. Some of these are bound up with individual lives, for God intended each one of us to do and to be something; others have a far wider scope, and require far more time for their fulfilment. The manifold evils in the world are allowed to exist because only through them can the greater good be brought into activity. This greater good is not any external achievement, but the love and heroism and self-sacrifice which the great conflict calls into play. We must try to return to the dauntless spirit of the early Christians. "Who shall separate us from the love of Christ? Shall tribulation, or distress or persecution, or famine, or nakedness, or peril, or the sword? Nay, in all these things we are more than conquerors through Him that loved us." We have missed this note in modern Christian teaching; now we need it.

— W. R. INGE

Men of every age, of every clime, of every race, had longed for a solution of life's riddle. What is the meaning of life on earth? The answer that rings out to the ages from the life of Jesus Christ is not a dope or a maudlin soporific. It is a clear challenge, — "Follow Me."

No man has ever done despite to his reason or his faith by his willingness to take up that challenge. The school of experience is the one in which men themselves, especially men who accomplish things, place most confidence. In surgery and medicine we are obliged by our colleges to stand by our "end results." That is what Christ asked. Have any who have answered that challenge "*sans peur et sans reproche*" ever been deceived?

If I don't understand how He walked on the water or how He raised the dead, I am perfectly content to wait to comprehend those things when I shall have acquired more wisdom. I do not wish to be numbered with the mob who persecuted Galileo, fought Pasteur, tried to kill Lord Lister, drove Morton into his grave, pooh-poohed heavier-than-air aviation, ridiculed automobiles and even steam railways, sneered at Dr. Bell and his telephone dream as a lunatic, and refused to help the discoveries of radium and X-rays until those efforts took the form of dividend-paying shares on the stock market.

— WILFRED GRENFELL

Hardness of character is a want of minute attention to the feelings of others. It does not proceed from malignity or a carelessness of inflicting pain, but from a want of delicate perception of those little things by which pleasure is conferred or pain excited.

— SYDNEY SMITH

His gentleness was inconceivable to those who had not seen it. One might almost say that he was meekness itself rather than a man gifted with that grace, and this gave him such ascendancy over other men that everyone yielded to him, while he, on his part, sought to give up everything to others, desiring nothing, save to see them serving God and saving their souls.

— LIFE OF ST. FRANCIS DE SALES

However just her indignation might be, her idea was not to *claim justice*, but to give *tenderness*.

— GEORGE ELIOT

It is not the effect of one particular act of injustice that should impress us with so much regret, it is the habit of too great suddenness or harshness in judging. How difficult it is for us to estimate the many ways in which we may be mistaken. When shall we learn to keep the knowledge always present with us that often kindness is our best uprightness, and our truest justice is mercy?

— JEAN INGELOW

In the New Testament, the hope of immortality is not grounded on any value we find in ourselves but on the value we find in another.



In all questions that touch deeply on our spiritual life there is a danger lest the secondary interests that gather round the argument should obscure the primary interest of the reality we are arguing about. We have all heard of the theologian who became so absorbed in arguing for the existence of God that he forgot to say his prayers.



The saying of the Gospel — "God is not a God of the dead but of the living" — I take as covering everything in space and time, all that the astronomer can tell us of what goes on in the unimaginable depths of space, all that the historian can tell us of what has gone on in the unimaginable depths of time. All is alive, and it is one life, plainly an immortal life, that animates the whole. . . .

Life and immortality, not death and mechanism, are the keywords of the real universe, and so far as you and I are true sons of the universe, so far as we reproduce its nature in ourselves, life and immortality are the keywords to our reality also.

— L. P. JACKS

Chief among the hard sayings of the Gospels is the declaration, "He that loveth father or mother or son or daughter more than Me is not worthy of Me." Yet the Spirit has made possible its acceptance, and that which is responsible for Christianity as it is — or rather, perhaps, as it was — is the same which in all ages has compelled men to follow ideals, even at the sacrifice of the near and dear ones at home. In varied tones, to all, at one time or another, the call comes; to one, to forsake all and follow Him; to another, to scorn delights and live the laborious days of a student; to the third, to renounce all in the life Sannyasi. Many are the wand-bearers, few are the mystics, as the old Greek has it, or, in the words which we know better, "many are called, but few are chosen." The gifts were diversified, but the same spirit animated the "flaming heart of St. Theresa," the patient soul of Palissy the potter, and the mighty intellect of John Hunter.

— SIR WILLIAM OSLER

While working eight years in the purlieus of Whitechapel, I learned beyond all question, first, that often all the punishments invented by the law and all the provisions made for the protection of life and property failed in many cases; and further, I saw, as I have seen since that time, that the very men whom the punishments only made worse were perfectly capable of reformation. Intelligent sympathy and practical love cure individuals who have been pronounced incurable — the very methods the Master advocated and calls for still.



Surely, the true lawyer's ideal is not a crime, a retribution, a fee, though he too is tempted to keep so close to the mill which grinds out dollars that he may lose the full vision of his potentiality. Christ as a lawyer would, exactly as if a doctor, be working for big and worthy ends — to produce conditions that would abolish crime — and so unselfishly working for the elimination of his own profession. To me it seems just as certain that if the true physician must treat the whole man, if he is to cure physical ailments, so normal obliquities demand the same treatment of the true lawyer. That disease leads to sin and crime is quite as true as that sin and crime lead to disease. A man in the full flush of health and in good surroundings is less likely to become a criminal than a weakling in a bad environment.

— WILFRED GRENFELL

Man is fit to have some higher *raison d'être* than simply to be happy, even with the most refined sense of happiness. There must be something for him to do, something for him to suffer, something for him to sacrifice himself for, if he is to attain to his fullest development, as well as something for him to have and enjoy. Mere happiness is in itself an insufficient aim. Devotion to some cause gives us a motive beyond this, and raises us to a means, which (in a world where there is so much to be done) is far nobler than to be an end.

— JAMES RAM

It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven, as a god-made Man, that the poorest son of Adam dimly longs. Show him the way of doing that, the dullest day-drudge kindles into a hero. They wrong man greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death, are the *allurements* that act on the heart of man. Kindle the inner genial life of him, you have a flame that burns up all lower considerations. Not happiness, but something higher: one sees this even in the frivolous classes, with their "point of honour," and the like. Not by flattering our appetites; no, by awakening the Heroic that slumbers in every heart, can any Religion gain followers.

— THOMAS CARLYLE

SAINTS

The Saints are the great experimental Christians who, because of their unreserved self-dedication, have made the great discoveries about God, and as we read their lives and work, they will impart to us just so much of their discoveries as we are able to hear. Indeed, as we grow more and more, the Saints tell us more and more; disclosing at each fresh reading secrets that we did not suspect. Their books are the work of specialists, from whom we can humbly learn more of God and of our own souls.

— EVELYN UNDERHILL

Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before the fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind since I have resolved at all risks to do this.

— THOMAS H. HUXLEY

You have a disagreeable duty to do at twelve o'clock. Do not blacken nine and ten and all between with the colour of twelve. Do the work of each and reap your reward in peace. So when the dreaded moment in the future becomes the present, you shall meet it walking in the light, and that light shall overcome its darkness.

No man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so. If you find yourself so loaded, at least remember this: it is your doing, not God's. He begs you to leave the future to Him, and mind the present.

— GEORGE MACDONALD

In all our difficulties, perplexities, trials, it will help us to remember that we have to take but one step at a time. Let us ask God to help us to take that one step bravely and unfalteringly. Tomorrow's strength is very largely the heritage of today's patient striving.

Live for today! tomorrow's light
Tomorrow's cares shall bring to sight;
Go sleep, like closing flowers at night,
And Heaven thy morn will bless.

— JOHN KEBLE

DARKNESS

While the disciples peered into the dark for Jesus, and said through the roaring of the storm to one another, "Oh, if He were only here!", was not that wish for Him a sort of presence of Him in their boat? So the man in doubt waits for certainty. The man in weakness who cries out for God's strength, the man in sin who prays for holiness, however the things he prays for may seem to delay their coming, has, in the very struggle — the cry, the prayer, the hope — the spirit and anticipated power of the thing he waits for.

Are you in darkness? Do you hear other men in their boats, through the darkness, welcoming Christ? Do you say, "Why does He not come to me?" Never cease to cry out for Him, until your eyes have seen Him, till your hands have touched Him; but meanwhile, till then, be sure that, seen or unseen, just because He is Christ, He must be with you. Work as if, though you could not see Him, you knew that He saw you. Be faithful to the Christ who shall some day make Himself known to you. Do what, if He were in your life, He would want you to do.

— PHILLIPS BROOKS

While on his journey, as he was nearing Damascus, suddenly a light from the heavens flashed around him. He fell to the ground and heard a voice saying to him — "Saul, Saul, why are you persecuting me?"

"Who are you, Lord?" he asked. "I am Jesus, whom you are persecuting," the voice answered; "yet stand up and go into the city, and you will be told what you must do."

— New Testament: Acts IX, 3-6

ST. PAUL

Oft when the word is on me to deliver,
Opens the heaven and the Lord is there;
Desert or throng, the city or the river,
Melt in a lucid Paradise of air, —

Only like souls I see the folk thereunder,
Bound who should conquer, slaves who should
be kings, —
Hearing their one hope with an empty wonder,
Sadly contented in a show of things; —

Then with a rush the intolerable craving
Shivers throughout me like a trumpet-call, —
Oh to save these! to perish for their saving,
Die for their life, be offered for them all!

Oh could I tell ye surely would believe it!
Oh could I only say what I have seen!
How should I tell or how can ye receive it,
How, till He bringeth you where I have been?

— FREDERIC W. H. MYERS

Have you and I today
Stood silent, as with Christ, apart from joy, or fray
Of life, to see His Face;
To look, if but a moment, on its grace,
And grow by brief companionship, more true,
More nerved to lead, to dare, to do
For Him at any cost? Have we today
Found time in thought, our hand to lay
In His and thus compare
His will with ours, and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life sin's dross; its stain;
Revive a thought of love for Him again;
Steady the steps which waver; help us to see
The footpath meant for you, and me.

— Author Unknown

The words of Jesus, the more they are pondered, used, and compared with all other wisdom, approve themselves the more as supreme in value and authority. Whichever way we turn we feel that from Him comes the one great and sure light of life. Nearly two thousand years have passed, bringing many conflicts and many discoveries; our own age is passing with its new problems and great widening of men's thoughts; yet still the words rise to our lips as they rose to the lips of Peter, conscious of mysteries he could not penetrate — "Lord, to whom shall we go? Thou hast the words of eternal life." But precious as are the words of Jesus, the faith of the Church recognizes that He is Himself greater than all His utterances; and His own teaching has shown us that a greater blessing comes to us by Him than even that teaching itself. Greater than the gift of His words is the gift of the divine life which we have through communion with Him; and the assurance descends to us from the throne to which He has been exalted, "Because I live, ye shall live also."

— JAMES ROBERTSON

It is an awful moment when the soul begins to find that the props on which it has blindly rested so long are, many of them, rotten, and begins to suspect them all. . . . In that fearful loneliness of spirit . . . I know but one way in which a man may come forth from his agony scatheless; it is by holding fast to those things which are certain still — the grand, simple landmarks of morality. . . . If there be no God and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. . . . Thrice blessed is he who — when all is drear and cheerless — has obstinately clung to moral good. Thrice blessed, because his night shall pass into clear, bright day.

— FREDERICK ROBERTSON

“Everything is pure to the pure-minded.” . . . They profess to know God but by their actions they disown him. It’s not the intellectual rectitude that is essential. It’s the moral.

“Blest are the pure in heart
For they shall see our God.
The secret of the Lord is theirs;
Their soul is Christ’s abode.”

— WILFRED GRENFELL

A theology which does not begin by establishing the foundations of morals may be subtle and lofty as the clouds, but to the modern mind appears, like the clouds, remote and intangible. Whatever else the City of God may have, it must have a foundation. Whatever theology may be, it must be first of all a moral theology. Whatever other attributes may be ascribed to God, the first must be His goodness.



It is not too much to say that this divorce of faith from love, of religion from ethics, of prayer from pocket-picking, appears to the modern mind unthinkable. It seems to propose a religion with an end but without a beginning, with a top but with no bottom, in the air but not on the ground, a separation not alone of faith from works but of religion from common sense, of the character of God from the character of man; and one turns with a sigh of relief from a system of theology which is consistent with larceny, to a code of ethics which begins with honesty.

— FRANCIS GREENWOOD PEABODY

Whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all His precursors than all His followers, even those who had the direct benefit of His personal teaching. It is of no use to say that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which He is reputed to have wrought. But who among His followers, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee: as certainly not St. Paul, whose character and idiosyncrasies are of a totally different sort: still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher Source.

— JOHN STUART MILL

At even, ere the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!

Once more 'tis eventide, and we,
Oppress'd with various ills, draw near;
What if Thy form we cannot see?
We know and feel that Thou art here.

O Saviour, Christ, our woes dispel;
For some are sick and some are sad,
And some have never loved Thee well,
And some have lost the love they had.

Thy touch hath still its ancient power;
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all.

— HENRY TWELLS

Love bade me welcome: yet my soul drew back,
Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning,
If I lack'd anything.

"A guest," I answered, "worthy to be here."
Love said, "You shall be he."
"I the unkind, ungrateful? Ah, my dear,
I cannot look on Thee."
Love took my hand, and smiling did reply,
"Who made the eyes but I?"

"Truth, Lord, but I have marr'd them: let my
shame
Go where it doth deserve."
"And know you not," says Love, "Who bore the
blame?"
"My dear, then I will serve."
"You must sit down," says Love, "and taste my
meat:"
So I did sit and eat.

— GEORGE HERBERT

Efforts have been made to discredit the originality of Jesus by showing that many of His characteristic sayings can be paralleled elsewhere. For instance, it is said that the Golden Rule is found in a negative form in Confucius, but in a positive in Lao-tsze. There is a likeness between the kind of life enjoined by Gautama the Buddha and that presented in the moral teaching of Jesus. In the Jewish fathers there are sayings about forgiveness which very closely resemble what He taught. It is assumed that in His teaching about the last things He reproduced the apocalyptic ideas of His own age. . . .

To be saying what nobody else has ever thought of saying is proof of folly and vanity rather than of wisdom and virtue. Jesus came, not to startle the world with unheard-of novelties, but to carry the moral and religious development of mankind to a new stage, transcending and yet fulfilling the previous stages, continuous with them as well as contrasted to them.

— ALFRED ERNEST GARVIE

Then gently scan your brother man,
Still gentler sister woman;
Though they may gang a kennin wrang,
To step aside is human:
One point must still be greatly dark,
The moving *why* they do it;
And just as lamely can ye mark
How far perhaps they rue it.

Who made the heart, 'tis He alone
Decidedly can try us:
He knows each chord, its various tone,
Each spring its various bias:
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted.

— ROBERT BURNS

O Lord, who has taught us that all our doings without charity are nothing worth, send Thy Holy Spirit, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son, Jesus Christ's sake. Amen.

— Book of Common Prayer, A.D. 1549

Among the words spoken by the Son of Mary, few have re-echoed more deeply in the human heart than these: "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." This power of consolation is so manifest that it has attracted the attention of some of these men whom Musset calls the antagonists of Christ.

The need of consolation springs from suffering: the need of forgiveness arises out of the consciousness of sin, and that is the commencement of the Christian life. Jesus Christ did not proclaim Himself to the world as coming to help imperfect beings to fulfil their destiny. He announced that He was the Saviour of the lost. When the people came to Him to be healed of their bodily ailments, He availed himself of that opportunity to call off their thoughts from the wants of the body to those of the soul, and to promise the sick a pardon, of which He said He was the medium.

— E. H. NAVILLE

Always remember, when you experiment with your soul, that you can never judge the result. No crime looks so bad to the man who has committed it as to the man who has kept clear of it. As soon as we have done something that is nasty, we have blunted our own capacity to be disgusted, we have tarnished the mirror in which we are to look at our own reflection.

— WILLIAM TEMPLE

The best way to see what it is to be born of the Spirit is to look at Jesus Christ Himself. Look well at the Preacher of that night, if you would understand His sermon. Look well at the Teacher of that night, for He is the best explanation and illustration of His own lesson. Do not look at Nicodemus, nor even at John, no, nor even at Paul. Look well at them also. But look first and last at Jesus Christ. That is what it is to be born of the Spirit. That is what it is to be born again. That is what it is to have a spiritual mind. You know to your cost, and to the cost of all who come near you, what it is to be born of the flesh. But look well and look long at Jesus Christ if you would fall in love with the new birth. Look at Him at all times and in all places; and as you look at Him, it is a law of the new birth that you will become like Him. No man can keep looking all his days at Jesus Christ without in the end becoming wholly like Him.

— ALEXANDER WHYTE

PEACE

One expedient to find peace is through alcohol. Strange as it may seem, I believe most of the alcohol drunk in this world is drunk for no other reason. It dulls the sensibilities of the mind. It offers us an escape from the reproaches of conscience and from the hard conditions of reality. It dissolves our inhibitions, our fears and our sense of inferiority, while all the while riveting these fetters on us more tightly. If alcohol only kept its promises, it would be a true friend to man. Unfortunately, the only promise it keeps is the promise of our ruin.

— ELWOOD WORCESTER

The whole teaching of the Gospels is that we have got to find freedom and peace in trusting ourselves implicitly to the care of God. We have got to follow what we think right quite recklessly, and leave the issue to God; and in judging between right and wrong we are given only two rules for our guidance. Everything which shows love for God and love for man is right, and everything which shows selfish personal ambition and anxiety is wrong.

— DONALD HANKEY

The day has not yet arrived when all those who seek by their gifts to hasten the coming of the Kingdom of God on earth recognize that to give the opportunity to men to provide decently for their families and homes is as effective work for the Master as patching up the unfortunate victims of semi-starvation. The inculcation of the particular intellectual conception which the donor may hold of religion, or as to how, after death, the soul can get into heaven, is still considered far the most important line of effort. The emphasis on hospitals is second, partly, at least, because the more obvious personal benefit thereby conferred renders the recipients more impressionable to the views considered desirable to promulgate. Yet I have sometimes felt how little gain the additional time on earth often is either to the world outside or to the poor sufferers themselves. In order to have one's early teachings on these matters profoundly shaken, one has only to work as a surgeon in a country where tuberculosis, beri-beri, and other preventable diseases, and especially the chronic malnutrition of poverty, fill your clinic with suffering children, who at least are victims and not responsible spiritually for their "punishment."

— WILFRED GRENFELL

Revenge, pride, and passion destroy the inner harmony of the soul, even though they may temporarily energize it into activity. Chivalry, honour, and love, devoted to the service of others, tend to produce a transformation of instincts and a living harmony of the soul which can permanently keep open the sluice-gates of power.

Psychology has opened up lines along which one may look to see effected that reconciliation between science and religion the attempt to procure which led to an impasse a generation ago because "science" was taken almost exclusively to mean physics. . . . Speaking as a student of psychotherapy, who, as such, has no concern with theology, I am convinced that the Christian religion is one of the most valuable and potent influences that we possess for producing that harmony and peace of mind and that confidence of soul which is needed to bring health and power to a large proportion of nervous patients. In some cases I have attempted to cure nervous patients with suggestions of quietness and confidence, but without success until I have linked these suggestions onto that faith in the power of God which is the substance of the Christian's confidence and hope. Then the patient has become strong.

—J. ARTHUR HADFIELD

IN GOTT RUHT MEINE SEELE

In God my soul reposes,
I live by God alone;
All life revolves about Him,
I cannot live without Him,
He cannot me disown.

In God my soul reposes;
He is Himself the Key
Of goodness, truth and beauty,
Giving an end to duty,
To thought its unity. . . .

In God my soul reposes,
The bond of souls is He.
This secret comprehended,
Faith, Hope and Love descended
From Heaven to dwell with me.

In God my soul reposes,
The voyage will be short;
Though storms from harbour sweep me,
In quiet I will keep me,
Homebound for Him, my Port.

— THEODOR FECHNER, Translated by B. R. W.

St. Paul emphasizes very strongly the central position which Hope holds in the Christian character. His three cardinal virtues are Faith, Hope and Love, an entirely original triad which was afterwards adopted by the Neoplatonists, who added Truth as a fourth. It is very significant that St. Paul condemns Paganism partly on the ground that its adherents "have no Hope, and are without God in the world." He adds that they are "hateful and hating one another." Want of Faith, want of Hope, and want of Love — these are the three defects which made Pagan life, as he saw it, miserable. Christians, he says, are saved by Hope. Christ is Himself our Hope; Christ in us is the Hope of glory.



In the First Epistle of St. Peter we read that we have been begotten again unto a living Hope by the resurrection of Jesus Christ from the dead; and in the First Epistle of St. John the content of Christian Hope is set forth with perfect clearness. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him; for we shall see Him even as He is. And every one that hath this Hope set on Him purifieth himself even as He is pure."

— W. R. INGE

I revolt from the thought that the great and good of all ages have lived and died that I, and others like me, may become better men. I look upon it as a foul wrong done to them, and it hurts me to think I am benefited by it. Willing as I may be, in certain moods, to regard myself as fodder and fuel, I cannot so regard Socrates and multitudes of others whom I honour. They were ends in themselves, not mere means to the betterment of others. And as ends in themselves I cannot but believe that the Great Soul of the World looks after them and cares for them and preserves them.

— L. P. JACKS

O Thou Lover of souls, we thank Thee for those dear to us who have departed this life, and who now see Thee no longer through a glass darkly, but know even as they are known. We bless Thee that Thou gatherest Thy children, one by one, from the strife and weariness of time to the peace of the everlasting years. We thank Thee for the joys of the earth, and of this life, while they last; but we also bless Thee for their close, and for the hope of what lies beyond them; through Jesus Christ our Lord. Amen.

— WILLIAM ANGUS KNIGHT

ADDRESS AT SPRINGFIELD*February 11, 1861*

My friends: No one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people, I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell.

— ABRAHAM LINCOLN

The fundamental truths reported in the four gospels as from the lips of Jesus Christ and that I first heard from the lips of my mother are settled and fixed moral precepts with me. I have concluded to dismiss from my mind the debatable wrangles that once perplexed me with distractions that stirred up, but never absolutely settled, anything.

— ABRAHAM LINCOLN, Quoted by Henry B. Rankin

We must expect that the future will disclose dangers. It is the business of the future to be dangerous. . . . It must be admitted that there is a degree of instability which is inconsistent with civilization. But, on the whole, the great ages have been the unstable ages.

— ALFRED NORTH WHITEHEAD

The enemies of society are not those who promote the processes of freedom, but those who try to block them. The danger to any civilization, or any living thing whatever, does not lie in progress, but in stagnation; not in growth, but in dry rot; not in change, but in the lack of change. The peril is that under pressure of entrenched and satisfied majorities we shall stone the prophets once too often.

~ ~ ~

Tranquillity is not life; it is stagnation. It is not security that develops the human spirit, but danger.

— RAYMOND B. FOSDICK

A race in proportion as it is plastic and capable of change may be regarded as young and vigorous, while a race which is fixed, persistent in form, unable to change, is as surely effete, worn out, in peril of extinction.

— CLIFFORD, Quoted by Frederick J. Teggart

SWORDS AND PLOWSHARES

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

— Old Testament: Isaiah II, 2-4

Lord, make me an instrument of Thy peace!
Where there is hatred, let me sow love;
Where there is injury, let me sow pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

— ST. FRANCIS

Religion to me is an adventure, not a science. I do not expect to know it all, especially now that I know that physicists, chemists and philosophers realize they cannot reach finality with a limited thinking machinery. Increasingly with advanced knowledge, men care more about what we do than what we say — and a surgical training leads me to think first “what am I going to do about it?”

In answer to that question Seneca long ago said that what men need is a man to follow. Christ said, “Follow Me and win the light of life” — not by pure reason but by personal experience. “Follow Me and become fishers of men.” History shows that fear to follow, not inability to comprehend, has been the fatal factor in the failure to lead the world to Christ. It needs freedom and courage. We “ally” in world wars. So we must love what He loved and fight for what He fought. Our emasculated faith needs a sacrificial challenge. We may think we are playing a losing game, but love never fails. If the gas-pipe leaks or is cracked and the light goes out, it does not prove that the gas-meter is empty. Too often, when we cannot adjust the outer to the inner world, we run away.

— WILFRED GRENFELL

POWER

How is it with you in your place of power — among the servants whom you govern, the children whom you train, the companions who place you at their head? Do you grant exemptions to yourself, exemptions of sloth, exemptions of temper, exemptions of truth, as if it were given to you to loose as well as to bind? To souls baptized in Christian nobleness the largest sphere of command is but a wider empire of obedience, calling them, not to escape from holy rule, but to its full impersonation. Only now that no outer rule is given them by another, and they have nothing to copy with painful imitation, have they to bring forth the interpretation from within, and set themselves at one with the will of God by a heart of self-renunciation — a love that seizes all divine ends, and in expressing itself realizes them. In short, power is never felt as power except by those who abuse it. Like other things that awaken desire at a distance, no sooner is it entered than it is found to be not more triumphant happiness, but deeper life; utterly disappointing to him who wants it for himself; ennobling to him who can dispense and administer for God.

— JAMES MARTINEAU

O Lord, Who art as the shadow of a great rock
in a weary land, Who beholdest Thy weak crea-
tures, weary of labour, weary of pleasure, weary of
hope deferred, weary of self, in Thine abundant
compassion and unutterable tenderness, bring us,
we pray Thee, unto Thy rest. Amen.

— CHRISTINA G. ROSSETTI

There is no sickness but there is a balm,
There is no storm, but soon must come a calm.
There is no broken heart but can be healed;
No harsh earth-noise but can in peace be stilled;
No deep bereavement but shall find relief —
Deeper and greater than was e'er the grief;
No bitter wail, but shall give way to song;
No way so dark, but light shall break ere long;
No sufferer whose sufferings may not cease,
No prisoner who may not find release;
No earthly sorrow but hath its reward —
If only we will wait and trust the Lord.

— WILLIAM R. NEWELL

STRUGGLE

It has been said that "in patience ye shall win your souls," and what is this patience but an equanimity which enables you to rise superior to the trials of life?

Your very hopes may have passed out of sight, as did all that was near and dear to the patriarch at the Jabbok ford, and, like him, you may be left to struggle in the night alone. Well for you, if you wrestle on, for in persistence lies victory, and with the morning may come the wished-for blessing. But not always; there is a struggle with defeat which some of you will have to bear, and it will be well for you in that day to have cultivated a cheerful equanimity.

Even with disaster ahead and ruin imminent, it is better to face them with a smile, and with the head erect, than to crouch at their approach.

— SIR WILLIAM OSLER

PSALM CVII, 1-9

1 O give thanks unto the Lord, for he is good :
for his mercy endureth for ever.

2 Let the redeemed of the Lord say so, whom he
hath redeemed from the hand of the enemy ;

3 And gathered them out of the lands, from the
east, and from the west, from the north, and from
the south.

4 They wandered in the wilderness in a solitary
way ; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 Then they cried unto the Lord in their trouble,
and he delivered them out of their distresses.

7 And he led them forth by the right way, that
they might go to a city of habitation.

8 Oh that men would praise the Lord for his
goodness, and for his wonderful works to the chil-
dren of men !

9 For he satisfieth the longing soul, and filleth
the hungry soul with goodness.

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Much of what we call evil is due entirely to the way men take the phenomenon. It can often be converted into a bracing, tonic good by a simple change of the sufferer's inner attitude from one of fear to one of fight! Its sting often departs and turns into a relief when after vainly seeking to shun it we agree to face about and bear it cheerfully; and a man is simply bound in honour, with reference to many facts which seem at first to disconcert his peace, to adopt this way of escape. Refuse to admit their badness; despise their power; ignore their presence; turn your attention the other way! And so far as you yourself are concerned, at any rate, though the facts may still exist, their evil character exists no longer. Since you make them evil or good by your thoughts about them, it is the ruling of your thoughts which proves to be your principal concern.

— WILLIAM JAMES

It is not by seeking more fertile regions where toil is lighter — happier circumstances, free from difficult complications and troublesome people — but by bringing the high courage of a devout soul, clear in principle and aim, to bear upon what is given to us, that we brighten our inward light, lead something of a true life, and introduce the Kingdom of Heaven into the midst of our earthly day. If we cannot work out the Will of God where God has placed us, then why has He placed us there?

— J. H. THOM

As I look back along the wake of my interests I find them all tarred with the international brush. The sea binds men and nations together. In science "every man hears in his own tongue the wonderful works of God." In medicine he who does not freely give his discovery for the benefit of the world is ethically anathema. My love for people early taught me that a different pigmentation of the skin from mine does not make my Eastern or Ethiopian neighbour my inferior.

The school-boy when asked "What is the meridian?" replied, "A menagerie lion running round the world," thereby giving an up-to-the-minute description of exclusive national lines. Fancy a good neighbour allowing himself to be cramped by arbitrary geographical boundaries. The story of the Good Samaritan has always fascinated me. What fun he must have had! I can picture Lenin, Mussolini, Hitler, Roosevelt and King George all shaking hands over that. Which turkey did Scrooge enjoy more — the one he could have eaten alone, or the one Tiny Tim ate and he paid for?

— WILFRED GRENFELL

WASHINGTON'S BIRTHDAY

Between Washington's day and our own the world has lived through the mightiest revolution that ever swept across the path of human history, and no pronunciamientos or pious hopes or political legerdemain can bring that day back to us again. The time has passed when any one nation can live unto itself. It cannot even die unto itself, for the whole world would then be chained to a body of death from which mortal infection would flow to the rest. For better or for worse the human race has drawn together in a new unity. There are no chosen people and there is no special salvation. No longer is the world a world merely of Greeks and barbarians. Nations today are roped like Alpine climbers crossing a glacier: they survive or perish together.

America of all nations should realize that patience and persistence are essential qualities in any pioneering of this kind (like the League of Nations) because over a century and a half ago we launched just such an experiment — an experiment utterly new and untried. For forty years it wobbled rather weakly, to the open satisfaction of its enemies and the constant despair of its friends.

— RAYMOND B. FOSDICK

It is the oneness of the soul's life with God's life that at once makes us try to be like Him, and brings forth our unlikeness to Him. It is the source at once of aspiration and humility. The more aspiration the more humility. Humility comes by aspiration. If, in all Christian history, it has been the souls which most looked up that were the humblest souls; if today the rescue of a soul from foolish pride must be not by a depreciation of present attainment, but by opening more and more the vastness of the future possibility; if the Christian man keeps his soul full of the sense of littleness, even in all his hardest work for Christ, not by denying his own stature, but by standing up at his full height, and then looking up in love and awe and seeing God tower into infinitude above him — certainly all this stamps the morality which is wrought out within the idea of Jesus with this singular excellence, that it has solved the problem of faithfulness and pride, and made possible humility by aspiration.

— PHILLIPS BROOKS

I can do all things through Christ which strengtheneth me.

— New Testament: Philippians IV, 13

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee! . . .

Not where the wheeling systems darken,
And our benumbed conceiving soars! —
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.

The angels keep their ancient places; —
Turn but a stone, and start a wing!
'Tis ye, 'tis your estrangèd faces,
That miss the many-splendoured thing.

But (when so sad thou canst not sadder)
Cry; — and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.

Yea, in the night, my Soul, my daughter,
Cry, — clinging Heaven by the hems;
And lo, Christ walking on the water
Not of Gennesareth, but Thames!

— FRANCIS THOMPSON

Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory, without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

— New Testament: Jude 24, 25

The great danger facing all of us — let me say it again, for one feels it tremendously — is not that we shall make an absolute failure of life, nor that we shall fall into outright viciousness, nor that we shall be terribly unhappy, nor that we shall feel that life has no meaning at all — not these things. The danger is that we may fail to perceive life's greatest meaning, fall short of its highest good, miss its deepest and abiding happiness, be unable to render the most needed service, be unconscious of life ablaze with the light of the Presence of God — and be content to have it so, — that is the danger. That some day we may wake up and find that always we have been busy with the husks and trappings of life — and have really missed life itself.

— Author Unknown

I take up the teaching of Jesus and at once I am impressed with the severity of His mind — a mind which would be an impossibility in a dishonest workman. What an edge there is upon His sayings! What a fine scorn, as He describes, I fear, too many of us feckless make-it-do people! The patch on an old garment, the misuse of old wine skins, the building of a house without proper foundations, the lazy hopefulness concerning a half-filled lamp, the loins ungirt — all these scornings of Jesus, and, with them, the strenuous note that bids us brace ourselves for work in the house after a day's hard toil in the field, or courageously take up a cross day by day — all these, I say, are not the thoughts of a man who would use green timber for seasoned, or daub with badly-tempered mortar, or be too careless to use a plumbline. No: just as there is no haste in His words, no saying of His we have to unsay for Him, so we may be sure in those days of His artisan life there were no loose touches of the hammer and chisel as He wrought in stone or wood, no unfinished edges that might tear the user's hand. And just because He was a workman not needing to be ashamed, He was qualified to speak of the things that concerned God.

— A. D. MARTIN

THE OATH

I swear by Apollo Physician, by Asclepius, by Health, by Panacea, and by all the gods and goddesses, making them my witnesses, that I will carry out, according to my ability and judgment, this oath and this indenture. To hold my teacher in this art equal to my own parents; to make him partner in my livelihood; when he is in need of money to share mine with him; to consider his family as my own brothers, and to teach them this art, if they want to learn it, without fee or indenture. I will use treatment to help the sick according to my ability and judgment, but never with a view to injury and wrong-doing. I will keep pure and holy both my life and my art. Into whatsoever houses I enter, I will enter to help the sick, and I will abstain from all intentional wrong-doing and harm. And whatsoever I shall see or hear in the course of my profession, as well as outside my profession in my intercourse with men, if it be what should not be published abroad, I will never divulge, holding such things to be holy secrets. Now if I carry out this oath, and break it not, may I gain forever reputation among all men for my life and for my art; but if I transgress it and forswear myself, may the opposite befall me.

— HIPPOCRATES

Our confidence in Christ is in His everlasting power and divinity, revealed in what He was and is, and what He did and does. He is, however we look at it, the Focus in world redemption. We look for confirmation of our faith in a life of heroic venture in His name, not in disquisitions and dogmas. Most of our convictions on which we must rely in times of need are those won by experience. Christ says to all who are in earnest about the matter "Follow me." Why not try it out and see where the doing as He would do in our place today will lead us?



What Christ demands is a reasonable faith, as he demands the service of our reason. It is the men of faith who have saved the world, not men of knowledge. There is no progress possible without faith. All prizes of life that are worth while are won by the faith that makes us act. Without faith we win no real prizes and taste no lasting joys. This is equally true in business, science, politics, citizenship and domestic life. Control and exercise of the whole man are essential for the maintenance of a faith that has life. We cannot drift to Heaven like dead fish down a stream. The best definition of faith that I know is that it is "Reason grown courageous." Courage is the very essence of faith.

— WILFRED GRENFELL

O Divine Master,
Grant that I may not so much seek
To be consoled as to console,
To be understood as to understand;
To be loved as to love;
For
It is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying that we are born to eternal life.

— ST. FRANCIS

The best way of revenge is not to imitate the injury.

— MARCUS AURELIUS

Does any man wound thee? Not only forgive, but work into thy thought intelligence of the kind of pain that thou mayest never inflict it on another spirit.

— Author Unknown

In the Cross God gathers up all history into a moment of time, and shows to us the meaning of it. It is the act in time which reveals to us the eternal activity of suffering and redeeming love all down the ages.

— G. A. STUDDERT-KENNEDY

Let us stress the value and worthwhileness of a great obedience, such an obedience which will not cost us our lives. We shall never even be in the minority in which the apostles found themselves in a pagan and careless world, let alone the minority in which our Master was on Good Friday morning. But our oath of allegiance may mean unpopularity, loneliness and the kind of witnessing which is almost an agony to shy folk.

Yet it is something we can all offer. Many of us cannot offer brilliant thinking, the rapid summoning of an argument which answers the cheap sneers and facile casuistry of the half-educated enemy of Christ. All of us can offer loyalty and obedience to the light which has guided our own life.



Indeed, there will be times for all of us when blind obedience is probably all we can offer; times when disaster comes and calamity falls and many about us become frantic, lose their sense of interior peace and all sense of direction; when, perhaps, they curse God and die and invite us to do the same. In that hour may we, as good soldiers, thinking not of merit or reward or running away at what seems a reverse, follow even where the battle is thickest and knowing Who goes before us may at least fall facing the foe.

— LESLIE D. WEATHERHEAD

Though sins of thought are not so bad as sins of act, for they can still be repented of, yet to nurse a sin in thought is to make it easy to commit in act. Cherish hate, and you know not when you may be swept into murder. Cherish any guilt in thought, and one touch sets the repressed waters into a headlong torrent of act. Care, then, for your thoughts, and the acts will take care of themselves.



It is wise to look back to find out our sins and gauge our progress in the spiritual life. It is wise to arrive at the conclusion as rapidly as possible, and then to have done with it, and turn and look at something else than ourselves; for brooding on ourselves even with the intention of becoming more righteous, is sure to end, if we continue at it, in becoming conceited, or despairing, or wicked. It is wisest of all to look at God and to lose the corrupting thought of self in praise and love of Him. But one of the best ways to look at God is to look at Him through man, and the work He does among the children of men, for there we see Him most variously and most infinitely.

— STOPFORD BROOKE

The real value of your life can only be gauged by what it gives to the world. Life is redeemed by achievement. All its fun is in doing things. It is only what we put into life, or entrust to God, that He keeps for us. The meaning of life, its purpose and all its joys, come out of being able and ready to help others — to make personal sacrifice for a brother's sake.

Life is a field of honour, onto which we are called by God the Invisible King of chivalrous knight-hood. The victor must win his spurs on the field. Slacking does not secure them. So real faith has got to be won on the field of experience. It is only the brave who dare enlist with Christ.

Do not forget that everything in life must always be a venture of faith, from eating breakfast to going to bed at night. It would be silly to sit up all night because you cannot be sure of waking. What Christ claims from us is venture.

— WILFRED GRENFELL

Democracy is "the apotheosis of the commonplace," the glorification of "the divine average." Its proud boast is that it makes all people equal and all life uniform. Its distinction is the absence of distinction. Too often, in Rodo's words, it is "an organized hunting party against everything that shows aptitude or daring wing to fly." Our generation, therefore, in attempting to find place for the individual conscience, is under double attack. All the forces of our time are driving towards standardization.

But although we can give no complete answer to the questions which face us, we can at least reassure ourselves as to the validity of the life lived from within, not forced into conformity to an external mechanism. We can reaffirm our faith in the principle that the state, the community, the family, and all other social institutions are merely a means to an end, and the end is the individual.

We need to teach this new generation that "nothing is at last sacred but the integrity of our own minds." We need to say with Thomas Jefferson: "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

— RAYMOND B. FOSDICK

In the Book of Genesis it is written that a ladder was set up on earth and reached to heaven, and that the angels of God both ascended and descended on it; and in the Fourth Gospel it is said of Jesus that the angels of God both ascended and descended upon the Son of Man. These two processions of celestial influences still attend the ascending life of duty and the descending life of faith. The duty-doer as he goes up into the presence of the Most High joins the ascending angels; but even in that Presence they do not pause with folded wings. Downward they go once more, and he is their companion who leaves the vision to descend into the lower parts of the earth. Up the ladder of life mounts duty, until the pure in heart see God, and down its stairs descends the wisdom from above to interpret the life below; and along both ascent and descent stand the angels of God to guard and cheer the sons of men.

— FRANCIS GREENWOOD PEABODY

“Life is a bridge,” said Isa [Jesus],
“Pass over it, but do not build thereon.”

— Inscription in Fathepur Sikri, India

We map the world out in black and white patches for "heathen" and "Christian" — as if those who made the charts believe that one section possessed a monopoly of God's sonship. A black friend of mine used often to remind me that in his country the Devil was white.

The only real heathen and heretics are the purely selfish. It is for our own sakes as well as theirs that we desire their conversion. For while they are losing all life has to give, we are losing the share they might contribute.

Love is dangerously near to sentimentality when we actually prefer remedial to prophylactic charity — and it is false economy even from the point of view of mission funds. The industrial mission, the educational mission, and orphanage work at least should go hand in hand with hospitals in any true interpretation of the Gospel of Love.

The Church of Christ that is coming will be interested in the forces that make for peace and righteousness in this world rather than in academic theories as to how to get rewards in another. It is that element in missions today, such as the work of the Rockefeller Institute and other medical missions in China and India, which alone holds the respect of the mass of the people.

— WILFRED GRENFELL

SIN

The hardest thing that any man can ever say is "I have sinned." We do not often use the word about ourselves. We make mistakes, we have foibles of character and conduct, we even fall into error — but we do not often sin. But sin does not go into exile with its name. Sin has many aliases and can swiftly shift its guise to gain a welcome into any company. . . . At the beginning sin always comes disguised as liberty. . . . But every man who ever yet accepted sin's offer of a free, unfettered life, discovered the cheat. Free to do the evil thing, to indulge the baser moods — so men begin, but they end not free to stop, bound as slaves to the thing that they were free to do. . . . No man ever succeeded in building around his evil a wall high and thick enough to contain all evil's consequences. They always flow over and seep through; they fall in cruel disaster on those who love us best. One never estimates his sin aright until he sees that no man ever bears all the results of his own evil.

— HARRY EMERSON FOSDICK

He pointed out that while in truth those who are in authority have a solemn duty to perform in correcting evil, still it is equally a duty to administer all such corrections so lovingly, and with so simple a desire for God's glory and the real good of the person corrected, as to take away the sting of reproof. He went so far as to say that it is better to withhold a deserved rebuke than to administer it ungraciously and that judicious silence was far preferable to the truth roughly told. "You will catch more flies with a spoonful of honey than with a whole barrel of vinegar," he used to say.

— *Life of St. Francis de Sales*

Certainly in taking revenge a man is but even with his enemy, but in passing it over he is superior, for it is a prince's part to pardon. And Solomon, I am sure, says "It is the glory of a man to pass by the offence." That which is past is gone and irrevocable and wise men have enough to do with things present and to come; therefore they do but trifle with themselves that labour in past matters.

— FRANCIS BACON

Once to every man and nation comes the moment
to decide,
In the strife of Truth with Falsehood, for the good
or evil side. . . .

Truth forever on the scaffold, Wrong forever on the
throne, —
Yet that scaffold sways the future, and, behind the
dim unknown,
Standeth God within the shadow, keeping watch
above his own. . . .

Then to side with Truth is noble when we share her
wretched crust,
Ere her cause bring fame and profit, and 'tis
prosperous to be just;
Then it is the brave man chooses, while the coward
stands aside,
Doubting in his abject spirit, till his Lord is cruci-
fied,
And the multitude make virtue of the faith they
had denied. . . .

New occasions teach new duties; Time makes
ancient good uncouth;
They must upward still, and onward, who would
keep abreast of Truth.

— JAMES RUSSELL LOWELL

O Thou who art heroic love, keep alive in our hearts that adventurous spirit which makes men scorn the way of safety, so that Thy will be done. For so only, O Lord, shall we be worthy of those courageous souls who in every age have ventured all in obedience to Thy call, and for whom the trumpets have sounded on the other side; through Jesus Christ our Lord. Amen.

— Prayers, Ancient and Modern

It is a significant fact that when so many religious people are losing their mood of expectancy and trying to confine their faith in set formulas which have the definiteness of scientific propositions, scientists are recovering the attitude of anticipation which religion has lost. Characteristic of the modern scientist's attitude toward nature is a sense of its exhaustless possibilities and the determination to avail himself of them to the uttermost. He finds it easy to have faith because so many things have come to pass which once seemed impossible. It is scientists rather than churchmen who to-day are taking Jesus seriously when he said: "With men this is impossible but with God all things are possible." Not one of the achievements of modern science but is the result of some man's daring to believe that that could be done which his fellows had declared to be impossible.

— WILLIAM ADAMS BROWN

“And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong,
Hallelujah!”

I love these words. They breathe the Christian spirit — the explanation, the justification of life that he who feels blows here below is truly following Christ.

— WILFRED GRENFELL

The great causes of God and humanity are not defeated by the hot assaults of the Devil, but by the slow, crushing, glacier-like mass of thousands and thousands of indifferent nobodies. God's causes are never destroyed by being blown up but by being sat upon. It is not the violent and anarchical whom we have to fear in the war for human progress, but the slow, the staid, the respectable; and the danger of these lies in their real skepticism. Though it would abhor articulately confessing that God does nothing, it virtually means so by refusing to share manifest opportunities for serving Him.

— GEORGE ADAM SMITH

“They that *wait* on the Lord shall *renew* their strength.”

Christianity also teaches that to learn to rest, not only in moments snatched from our work but by keeping a mind free from worry and anxiety, neither caring for the morrow nor fearful of the forgiven past, is to give ourselves the opportunity of drawing on that “ample re-supply” which comes to those who do not fear to expend their energy for others. . . .

The religious writings of men of old constantly emphasized confidence and cheerfulness as the keynote to strength. “In quietness and confidence shall be your strength.” “Let not your heart be troubled.” “Be not anxious.” “Be of good cheer, I have overcome the world.” “Say unto them of a fearful heart, ‘Be strong, fear not!’” Such words are literally fulfilled before our eyes. “The eyes of the blind shall be opened, and the ears of the deaf be unstopped. Then shall the lame man leap as an hare and the tongue of the dumb shall sing. They shall obtain gladness and joy, and sorrow and sighing shall flee away.” Accurately and wonderfully these words describe the treatment by the suggestion of confidence and its effects, as well on the body as on the mind.

— J. ARTHUR HADFIELD

SOOT

A conscientious pursuit of Plato's ideal perfection may teach you the three great lessons of life. You may learn to consume your own smoke. The atmosphere of life is darkened by the murmurings and whimperings of men and women over the non-essentials, the trifles that are inevitably incident to the hurly-burly of the day's routine. Things cannot always go your way. Learn to accept in silence the minor aggravations, cultivate the gift of taciturnity and consume your own smoke with an extra draught of hard work, so that those about you may not be annoyed with the dust and soot of your complaints. More than any other the practitioner of medicine may illustrate the second great lesson, that we are here not to get all we can out of life for ourselves, but to try to make the lives of others happier. This is the essence of that oft-repeated admonition of Christ, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it"; on which hard saying if the children of this generation would lay hold, there would be less misery and discontent in the world.

— SIR WILLIAM OSLER

Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

— Old Testament: Isaiah I, 13-17

Take steady means to check yourself in whatever fault you have ascertained. And as soon as you are in active way of mending, you will be no more inclined to moan over an undefined corruption. For the rest, you will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults, still less of other people's faults; in every person who comes near you, look for what is good and strong; honour that; rejoice in it; and as you can, try to imitate it; and your faults will drop off like dead leaves.

— JOHN RUSKIN

PSALM XXVII, 1-6

1 The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

4 One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

In Elijah we see how a worried and anxious man with a world of trouble in pursuit of him, delivered himself out of it all and came free from it all, strong and well. When he sat down under the juniper tree he did exactly the right thing: he poured out his heart unto God, he uttered all that he felt and thought; his embittered memories and hopes eclipsed his despair and disgust. It was confessional prayer, and confessional prayer is a cure for dismal gloom. He said he wanted to die, that he was the only true follower of God in the world, and that he was not worthy to live, none of which was true, and because untrue it was doing him unspeakable harm, and therefore should come out of him, for he did not want to die — he really wanted someone else to die, or otherwise be put out of the way. But God came into him when untruth and distortion and fright left him. When God did come it was as the "still, small voice." It is an immortal scene.

— JOHN S. BUNTING

The Christian religion, like the Christian character, is not a detached, isolated, self-sufficient possession, but a form of power, an application of strength to weakness, of sight to blindness, of the soul that has found the heights to the soul of the world below. There is no Christian religion which is not an applied religion. The sanctified life is the serviceable life, and in that service finds its freedom.

— FRANCIS GREENWOOD PEABODY

Be ye transformed by the renewing of your mind.

— New Testament: Romans XII, 2

For man is not a body possessing a soul; man is a soul possessing a body. And the power of God removes ills from the body as well as from the soul; Christ brings holiness and health to those who believe, now as much as when He walked in human form upon the earth. Rest in Him, and He will change you into conformity with Himself.

— PERCY DEARMER

Kant says, in speaking of his incurable illness, "I have become master of its influence in my thoughts and actions by turning my attention away from this feeling altogether, just as if it did not at all concern me."

— AARON MARTIN CRANE

Almighty God, who art the only source of health and healing, the spirit of calm and the central peace of the universe; Grant to us, Thy children, such a consciousness of Thy indwelling Presence as may give us utter confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy besetting care, that, knowing ourselves fenced about by Thy loving omnipotence, we may permit Thee to give us health and strength and peace. Amen.

This do I glory in beneath the sun :
That men have lived brave lives in evil times,
Have kept glad-hearted under stress of pain,
Have fought against all odds, and not despaired,
Have fallen and died exulting. So may I
Keep an undaunted spirit all my days,
Lose not the larger view, hold fast the joy,
And with high courage come unto my grave.

— EDITH COLBY BANFIELD

You cannot at present change your surroundings. Whatever kind of life you are to live must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats. No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances.

— J. R. MILLER

Instead of saying that man is the creature of circumstance, it would be nearer the mark to say that man is the architect of circumstance. It is character which builds an existence out of circumstance. From the same material one man builds palaces, another hovels, one warehouses, another villas.

— Author Unknown

Faith is the inner consciousness of power.

— PARACELSUS

Faith does not create, it reveals. . . . Faith is to the soul what the telescope is to the astronomer or the microscope is to the scientist. These instruments reveal but do not create.

— C. EDWIN BROWN

After all, Faith is not belief in spite of evidence, but life in scorn of consequence — a courageous trust in the great purpose of all things and pressing forward to finish the work in sight, whatever the prize may be.

— KIRSOPP LAKE •

We unhealed ones, who in simple faith have come to our Lord for healing, are all in a stage of being healed. A crisis took place in our life at the moment we came to Him. The whole course of our life was changed when we recognized Him as our Healer. Before then we were sitting in the darkness and bondage of pain, but now we are journeying towards freedom and light. Some of us will enter the light sooner than others, but all are moving towards it.

— JAMES MOORE HICKSON

The happy people are those who are producing something; the bored people are those who are consuming much and producing nothing. If you want to see examples of the latter class, look in at the bow-window of a London Club in the morning, or at the carriages in Hyde Park towards the end of the season. While we are still on our probation, God punishes the useless by giving them pleasure without joy; and very wearisome they find it. We are all given the choice whether we will crawl or climb. Parasitism is open to us, if we like. Choose it, and pleasure — that apple of Sodom — may be yours but you will wholly forfeit joy.

Boredom, then, is a certain sign that we are allowing our best faculties to rust in idleness. When people are bored, they generally look about for a new pleasure, or take a holiday. There is no greater mistake: what they want is some hard piece of work — some productive drudgery. Doctors are fond of sending their fashionable patients to take a rest-cure. In nine cases out of ten, a work-cure would do them far more good.

— W. R. INGE

The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

— New Testament: St. Matthew VI, 22-23;
VII, 3-5; V, 14-16

Religion to deserve the title should bear the stamp of normality; and for a boy to have been too introspective about its possession during the days of childhood might have been as undesirable as a similarly attentive attitude to the welfare of his physical digestion, of which it is wisely said he should be quite unconscious.

In religion the danger of losing sight of that conscious personal relationship between God and man which Christ's very incarnation teaches us should exist, must be kept in mind. But the ideal, especially for childhood, is that it should be accepted unconsciously, like relationship to one's own parents, or a good digestion. The cumulated common sense of the Anglo-Saxon mind dreads the smug, the religious smug most poignantly of all. I cannot help thinking, more and more the older I grow, that in spite of the fact that Christ was a very silent partner in the life of us English boys at public schools, He was a very real companion of many of us all the same.

— WILFRED GRENFELL

The poet Goethe has a saying that can help us. "The highest cannot be spoken." I think it profoundly true. But at first sight it looks like a disability. It would seem that the highest must always escape us, because we cannot speak it, and so communicate it one to another. But that is a mistake.

Though the highest cannot be spoken, it can always be acted. By acting it, we not only grasp it firmly ourselves, but we communicate it in the clearest manner one to another. There is a language of action as well as a language of words; and of the two the language of action is the more telling, the more intelligible, the more unmistakable, and in the deepest sense the more eloquent. Some of the profoundest truths ever revealed to mankind have been conveyed through the language of action. Christianity is an example. The language of words always halts behind the inner secret of that religion, and half says that only a Christian deed can fully express.



God, Freedom, and Immortality, the main pillars of every religion, are all actable: God, by living a god-like life — the only way in which you can finally convince yourself or anybody else that God exists; Freedom by silent and heroic service; Immortality by asserting your citizenship in heaven and claiming your membership in the Communion of Saints.

— L. P. JACKS

O Thou Divine Spirit, that has proved Thy strength alike over the valley and over the mountain, let me find my strength in Thee. I need Thee, that I may be strong everywhere. I long to be independent of all circumstances alike of the cloud and of the sunshine. I want a power to keep me from being depressed in the vale and to prevent me from being giddy on the height; to save me from sinking in despondency and to rescue me from soaring in pride. I want both a pillar of fire and a pillar of cloud; a refuge from the night of adversity and a shield from the day of prosperity. I can find them in Thee. Thou has proved Thy power both over the night and over the day; Thou hast vanquished the tempter in the valley and Thou hast conquered the tempter on the hill. Come into my heart, and Thy power shall be my power. The earth shall be mine and the fulness thereof. I shall be victorious over all circumstances, at home in all scenes, restful in all fortunes. I shall have power to tread upon scorpions, and they shall do me no hurt; the world shall be mine when Thy Spirit is in me.

— GEORGE MATHESON

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THE CRUCIFIXION

When Jesus came to Golgotha they hanged Him
on a tree,
They drave great nails through hands and feet, and
made a Calvary;
They crowned Him with a crown of thorns, red
were His wounds and deep,
For those were crude and cruel days, and human
flesh was cheap.

When Jesus came to Birmingham, they simply
passed Him by,
They never hurt a hair of Him, they only let Him
die;
For men had grown more tender, and they would,
not give Him pain,
They only just passed down the street, and left
Him in the rain.

Still Jesus cried, "Forgive them, for they know not
what they do,"
And still it rained the winter rain that drenched
Him through and through;
The crowds went home and left the streets without
a soul to see,
And Jesus crouched against a wall and cried for
Calvary.

— G. A. STUDDERT-KENNEDY

Try Him as we try other teachers. They deliver their word; to find a few waiting for the consolation, who accept the new tidings, follow the new method, and soon go beyond their teacher, though less mighty minds than He. Such is the case with each founder of a school of philosophy, each sect in religion. Though humble men, we see what Socrates and Luther never saw. But eighteen centuries have passed since the tide of humanity rose so high in Jesus: what man, what sect, what church, has mastered His thought, comprehended His method, and so fully applied it to life? Let the world answer in its cry of anguish. Men have parted His raiment among them, cast lots for His seamless coat; but that spirit which toiled so manfully in a world of sin and death, which died and suffered and overcame the world, — is that found, possessed, understood? Nay, is it sought for and recommended by any of our churches?

— THEODORE PARKER

Seldom in any case, and never save by the special grace of God, do guilty thoughts end in guilty thoughts; they are but the serpent's egg, from which breaks forth the cockatrice. On us, as on Eve, at some unguarded moment, the temptation springs, "terrible and with tiger's leap," and then we fall; we fall and we pity ourselves because we fall in a moment, but that fall is the fall not of a moment but of all the previous life; it was but the "sign manual of deed" which sooner or later the powers of evil demand from him who in heart has been long their own.

— Author Unknown

If we do not endeavour to do that which is right in every particular circumstance, though trifling, we shall be in great danger of letting the same negligence take place in matters more essential.

— MARGARET WOODS

Infinite toil would not enable you to sweep away a mist, but by ascending a little, you may afterwards look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit which would have no hold upon us if we ascended into a higher moral atmosphere. It is by adding to our good purposes and nourishing the affections which are rightly placed, that we shall be able to combat the bad ones.

— SIR ARTHUR HELPS

TOLSTOY SPEAKS

If you, young people of the twentieth century, people of the future, really want to fulfil your higher human destiny, you must free yourselves, first, from the superstition of imagining that you know that social order into which humanity must resolve itself in the future; secondly, from the superstition of patriotism, Bohemian or Slavonic; thirdly, from the superstition of science, *i.e.*, of having implicit confidence in all that which is offered to you under the name of scientific truths, including all sorts of economic and socialist theories; fourthly, of the chief superstition, the source of all the evil of our time, namely, that religion has done its course and is a matter of the past.

When you have freed yourselves from these superstitions, you should first of all endeavour to study all that which has been attained by the greatest thinkers of mankind concerning the true basis, the religious basis of life. And when you have thus acquired a sound religious life conception, you should next endeavour to fulfil its demands, not with the object of achieving certain aims, but in order to fulfil the purpose of human life unmistakably leading us to an unknown, but undoubtedly blissful, destiny.

— COUNT LEO TOLSTOY

If mind came out of matter, emerged from it, which is the fashionable phrase today, and if we could fill up the present gaps and trace every stage of the emergence, it would not make a bit of difference to the spiritual interpretation of the universe; it would merely mean that matter was potentially spiritual and that material things are not as dead as we in our ignorance imagine them to be.

If you want to answer the master question you must start by examining facts, brooding over them. It is only by sitting on *the eggs of fact* that man produces *the chickens of theory*. We must look at some peculiarly human facts and try to see them as though we had never seen them before.

It is where you are going, *not where you are coming from, that gives the reason of your journey*. Aristotle laid that down years ago, and people would have been better if they had stuck to him. He knew very well what he was talking about, at any rate when he was dealing with the laws of thought. You cannot interpret the higher in terms of the lower. *It's the fruit that explains the root, not "t' other way on."*

— G. A. STUDDERT-KENNEDY

SOUL AND BODY

Those who have been the most passionately eager to save the souls of their fellowmen have often found themselves impelled, as by an irresistible force, to labor for the redemption not of their own souls only, but of the whole environment, in which any spiritual life worthy of the name is manifestly impossible. So Shaftesbury, Buxton, and other leading evangelical Churchmen of the early nineteenth century found their prayer-meetings inevitably thrusting them forth to considerable enterprises of social service. So also missionaries in every part of the world have found that the spiritual and material sides of their labors are inseparably intertwined. To bring the Gospel in any full sense to a savage tribe, to make it possible for the people of that tribe to accept the Christian message and live the Christian life, demands the labors not only of the parson, the authoritative "minister of Christ's word and sacrament," but also of the educationist, the doctor, the dispenser, the nurse, the builder, the engraver, the printer, the agriculturist, the industrial reformer. Men have often tried and still try, to draw a clean line of demarcation between the saving soul and body, but there always comes a point where the distinction breaks down.

— EDWARD S. WOODS

Speaking roughly, we might say that the characteristic difference between ancient and modern philanthropy is that the former aims at curing, while the latter aims at preventing; the former is moral, the latter intellectual as well as moral. Thus if it was the task of the early Christians to relieve disease, it is ours to use our new knowledge of sanitary laws for the prevention of disease; if it was theirs to assist the poor, it is ours to destroy the causes of pauperism; if it was the privilege of the first disciples in one emotional shock to convert a sinner from darkness to light by the mere mention of the name of Jesus, it is our less startling duty to remove from our poorer brethren the irresistible temptations to crime, taught by sad experience, that the want of food frequently means the want of spiritual as well as bodily strength, and the absence of education means the presence of brutality, and the absence of the physical decencies of life means the presence of moral indecency; and, in a word, that man's unpitied misery means Satan's opportunity.

— EDWIN A. ABBOTT

“When insulted or abused, we might try humour as the remedy.” This may be one reason for Christ’s forgiveness of his enemies. D. L. Moody used to tell of a man he saw stooping down. Putting his hand on his shoulder, he asked, “Are you looking for peace, Brother?” “No, only for my hat.”

A lady caught in a storm in the Monastery in the famous St. Bernard Pass was deeply impressed with the work of the monks. She told the Father Superior that she would like to become a “religious.” “Quite impossible,” replied the wise old man. “Madame is not gay enough.”

In a sermon preached in Westminster Abbey, Canon Barry began: “But I can’t believe the impossible,” said Alice. “That is because you don’t practice enough,” said the Queen. “I have practiced so that now I can believe six impossibles before breakfast.” We must get back to the things which cannot be, but are. Not only to the surprised shepherds, but to us moderns, the Christmas message is too good to be true. Thomas Huxley said, “If you wait for knowledge of a fact, you never get as far as the fact.” So we, who have lost our childlike simplicity, can only find the road to recovery by trust.

— WILFRED GRENFELL

Behind the region of communication, Jesus recognizes in the life of the spirit a realm of reticence, where the heart knows its own secret and the life must take its way alone. Instead of intruding, as many a teacher has done, into the solitude of personality, Jesus says: "Let not your heart be troubled. . . . If it were not so, I would have told you." He respects the reserve of others, as He maintains His own. It is the confident silence which is the assurance of love. The reserve of Jesus is the background and support of His sympathy. Here is the meaning of those passive virtues which appear to give the note of asceticism to the Gospels. Meekness, patience, forbearance, silence — these are not the signs of mere self-mortification, they are the signs of power in reserve. They are the marks of One who can afford to wait, who expects to suffer, who need not contend; and all this, not because He is simply meek and lowly, but because He is also strong and calm.

— FRANCIS GREENWOOD PEABODY

The first Christian legion has reached the gates of Jerusalem, and the voices raised in praise never cease crying: "Blessed be the King that cometh in the name of the Lord." These cries reach the ears of the Pharisees who are come forth, severe and dignified, to ascertain for themselves the cause of all this seditious uproar. . . . Some of them, drawing their robes of office more closely round them, shout to Jesus, saying: "Master, rebuke thy disciples. Dost thou not know that such words may be spoken only to the Lord, or to him who will come in His name?" But passing on, Jesus answered: "I tell you that if these should hold their peace, the stones would immediately cry out." The immovable, voiceless stones out of which, as John declares, God might have raised up "children unto Abraham"; the scorching stones of the desert that Jesus would not turn into bread to please His enemy; the hostile stones of the roadway that were twice gathered to cast at Him; even the deaf stones of Jerusalem would have been more responsive and more sensitive than the hearts of the Pharisees.

— GIOVANNI PAPINI

Ride on, ride on in majesty!
In lowly pomp ride on to die!
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.

— HENRY HART MILMAN

Here is suffering, the greatest ever known, the deepest, intensest that ever strained a heart, yet He who bears it, and is being borne by it to death, broods over His unsuspecting children, thinks of their agony when His shall have reached its climax and done its work, thinks of their misery when He is laid, the smitten Shepherd, in the tomb of Joseph, and they, the scattered flock, shall have fled every man to his own. Were nothing else, this sublime thoughtfulness, this conquest of the sorrow that conquered not Him, but His life, would speak Him in a real sense Divine.

It is, then, in His last sorrows that Christ seems most Christly. "Though He were a son, yet learned He obedience by the things which He suffered," and through His sufferings He was "made perfect" as "the Captain of our salvation." His sorrows have been the great interpreter of Christ to man; in them lie the source and secret of His power. They have in a real sense redeemed man, and were, in a sense no less real, universal, doing for the race what the discipline of suffering is designed to do for the individual.

— ANDREW MARTIN FAIRBAIRN

The miscalculation . . . of Judas Iscariot . . . did not hinge at all upon political oversight, but upon a total spiritual blindness; in which blindness, however, he went no farther than at that time did probably most of his brethren. Upon them, quite as little as upon him, had not dawned the true grandeur of the Christian scheme. In this only he outran his brethren — that, sharing in their blindness, he greatly exceeded them in presumption. All alike had imputed to their Master views utterly irreconcilable with the grandeur of His new and heavenly religion.

It was no religion at all which they, previous to the crucifixion, supposed to be the object of Christ's teaching; it was a mere preparation for a pitifully vulgar scheme of earthly aggrandizement. But whilst the other apostles had simply failed to comprehend their Master, Judas had presumptuously assumed that he did comprehend Him; and understood His purposes better than Christ Himself. His object was audacious in a high degree, but (according to the theory which I am explaining) for that very reason not treacherous at all.

— THOMAS DE QUINCEY

Still as of old men by themselves are priced.
For thirty pieces Judas sold himself, not Christ.

— HESTER CHOLMONDELEY

One of the finest lessons of the Oberammergau Play to me was that Judas' final failure was so common and so human. He could not believe that even Almighty God could have any use for him after his fall, and so he threw away his life. Peter, on the contrary, with a true conception of God's greatness — which perhaps his life in his open boat in the gales and storms had helped to clarify, "made the grade," and went out after his failure, to live. The play suggests that just because Peter's faith stood that terrible strain, was the reason he was called "the Rock" on which the Church of God on earth should be founded.

What an odd way it was to gain our confidence and credence in the Gospels, that it should be put down that His chosen witnesses and closest friends deserted Him to a man, to save their own lives, and just when he needed them most. But the contrast had to be recorded, too. For a few days later something happened, something that so absolutely convinced those very human Apostles that there was no such thing as death, something so irresistible, that every one of them, cowards though they had been, was willing immediately to face persecution and torture and death for his faith. No historical fact is better attested than that, nor that those every-day men as a result did exactly what their bitterest enemies complained — "turned the world upside down."

— WILFRED GRENFELL

Peace does not mean the end of all our striving;
Joy does not mean the drying of our tears.
Peace is the power that comes to souls arriving
Up to the Light where God Himself appears.

Joy is the wine that God is ever pouring
Into the hearts of those that strive with Him,
Opening their eyes to vision and adoring,
Strength'ning their arms to warfare glad and
grim.

Bread of Thy Body give me for my fighting,
Give me to drink Thy Sacred Blood for Wine;
While there are wrongs that need me for the
righting,
While there is warfare splendid and divine.

Give me for light the sunshine of Thy Sorrow,
For shelter give the shadow of Thy Cross,
Give me to share the glory of tomorrow;
Gone from my heart is bitterness of loss.

— G. A. STUDDERT-KENNEDY

'Twas on a day of rout they girded Me about,
They wounded all My brow, and they smote Me
through the side:
My hand held no sword when I met their armèd
horde,
And the conqueror fell down, and the Con-
quered bruised his pride.

What is this, unheard before, that the Unarmed
makes war,
And the Slain hath the gain, and the Victor hath
the rout?
What wars, then, are these, and what the enemies,
Strange Chief, with the scars of Thy conquest
trenched about?



What is *Thy* Name? Oh, show! — “My Name ye
may not know;
'Tis a going forth with banners, and a baring of
much swords;
But My titles that are high, are they not upon My
thigh?
“King of Kings!” are the words, “Lord of
Lords!”;
It is written “King of Kings, Lord of Lords.”

— FRANCIS THOMPSON

EASTER EVEN

Why shouldst thou fear the beautiful angel, Death,
Who waits thee at the portals of the skies,
Ready to kiss away thy struggling breath,
Ready with gentle hand to close thine eyes? . . .

He will give back what neither time, nor might,
Nor passionate prayer, nor longing hope restore,
(Dear as to long-blind eyes recovered sight,)
He will give back those who are gone before.

O, what were life, if life were all? Thine eyes
Are blinded by their tears, or thou wouldst see
Thy treasures wait thee in the far-off skies,
And Death, thy friend, will give them all to thee.

— ADELAIDE A. PROCTER

Watch Thou, dear Lord, with those who watch,
or wake or weep tonight, and give Thine angels
charge over those who sleep. Tend Thy sick ones,
O Lord Christ. Rest Thy weary ones. Bless Thy
dying ones. Comfort Thy suffering ones. Pity
Thine afflicted ones. Shield Thy joyous ones.
And all, for Thy Love's sake. Amen.

— ST. AUGUSTINE

EASTER DAY

Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

— New Testament: I Corinthians XV, 20–22

'Tis the spring of souls today
Christ hath burst His prison,
And from three days' sleep in death
As a sun hath risen.
All the winter of our sin,
Long and dark, is flying
From His light, to Whom we give
Laud and praise undying.

Neither might the gates of death,
Nor the tomb's dark portal,
Nor the watchers, nor the seal,
Hold Thee as a mortal.
But today, amidst Thine own
Thou didst stand, bestowing
That Thy peace which evermore
Passeth human knowing.

— ST. JOHN OF DAMASCUS

EASTER

Christ is risen, and with Him the revelation of the meaning on earth of personality and consciousness. Our brief life here is no tragedy ending in nothing. It has purpose; we are to be the channels through which righteousness, joy and peace alone can be won. Ignorant, isolated, village fishermen, without silver or gold, became so dangerous to greed and hypocrisy after that first Easter experience that the leaders of their day gave that magnificent testimony, — "These men are turning the world upside down."



This I do know, that I have seen so unmistakably the power of resurrection to newness of life here, that Easter comes to me every year exactly as does the message of the sea each time we put out in our frail little hospital ship in the rough waters of the North, overwhelming one's soul with the consciousness that "there is no death." A famous surgeon confirmed this only the other day, — "Even God must save what is worth saving and even He can't save what isn't worth saving. It is our part only to become worth saving."

— WILFRED GRENFELL

WHERE IS HEAVEN?

Heaven is joyful communion with and faithful service of our God. Here or there — no matter which, wherever that is, there is heaven. You may have it here today. Man has sinned and wandered from God, and he may return. When we speak of a “lost soul” we give the words a terrible significance, but that significance is not in them really. Read the parables: the lost piece of money, the lost sheep, the lost son. Is there no prophecy in them? They always point to the recovery of the lost; the money *belongs* in the basket, the sheep in the fold, the son in the father’s house. The prodigal never doubts that the father will receive him back again. Notice too that the misery of the lost is not the pain they suffer; it isn’t that the floor is hard on which the lost coin lies, or that the brambles tear the poor lost sheep, or even the degradation of the harlotry and the swine. It is that the coin is not with the other coins, that the sheep is not in the fold, that the son is not in the father’s house. All these parables teach the inalienable right of man to come to God! There is no sin so terrible, no place so far away from Him, that the soul may not leave it and return to God, in this or any other world.

— PHILLIPS BROOKS

FEAR NOT

None can exaggerate the contribution to human happiness and self-control which the words and life of Jesus have given to us all. That life was ushered in by a glad burst of music which broke upon the midnight darkness at Bethlehem at the Nativity, and "fear not" was the burden of the angel chorus.

All along the way which He followed afterwards, on through Gethsemane and the triumph in Joseph's garden, as He happened to pass the crippled, the sinful, the sorrowful, the neglected and the desolate, He was forever saying, "Fear not," "Be of good Cheer," "Be not afraid." We sometimes feel that it would have been worth Christ's coming to this earth if He had not said anything else than the simple words, "Fear not," for hardly anything else has so afflicted humanity, this side of sin. No wonder, therefore, that a fear-stricken world has turned to Him like some pilgrim of the night, who lifts his eyes to the coming of the rising sun, which drives away the fears of the night from the fields of life.

— JOHN S. BUNTING

Seldom has an age been so intent upon gaining power as our own. It forms one of our principal measures of success. It is the creed of our civilization that the road to power lies through material force. We may not agree with the philosophy of a Mussolini, a Hitler, or a Stalin, but we admire their power. Yet not one of these men has swept the world as did Napoleon in his day. Yet Napoleon's material triumphs were like a passing shadow. In less than a score of years from his rise to such great power all was undone.

It must ever be so. Men fail to reckon with the emotional disturbances generated by violence. Power which rests on material force inescapably breeds a counterforce which sooner or later becomes sufficiently great to overthrow the original force.

Lasting, permanent power is won, not through the compulsion of material force, but through the winning of men's minds and hearts. The road to real power lies through understanding and love, not through force.

On that brave faith Christ dared to stake everything.

— FRANCIS B. SAYRE

There is a certain unpleasantness in indiscriminating sympathy, which possesses nothing especial nor any moment of reserve. Such a character is without loneliness; we find no mystery in it to charm or lure; we have no sense of depth which we would like to penetrate; we know all, and having known all, pass on by an irresistible necessity, and leave that friend behind; he is superficial, in one word, he wants humanity. Plainly the sympathy of Christ did not want this beauty. He had, in its fitting place, the quality of reserve. He shrank from over-publicity. He kept His secret heart for those dearest to Him, though His love went over the world. He gave closer sympathy and affection to three among His disciples than to the others. He gave more tenderness to Mary than to Martha, without any favouritism. . . . Therefore, remember that Christ has sanctified what is good in that quality we call *reserve*. Do not be too anxious to give yourself away, to wear your heart upon your sleeve. It is not only unwise, it is wrong to make your soul common property. For you bring the delicate things of the heart into contempt by exposing them to those who cannot understand them. Nor again, should you claim too much confidence as a duty due to you from your friends. Much of the charm of life is ruined by exacting demands of confidence.

— STOPFORD BROOKE

THINK ON THESE THINGS

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

— New Testament: Philippians IV, 8

Dr. L. P. Jacks, in an essay on the "Group Movement," declares that "to God our sins are the least interesting things about us." In the same way they may be the least interesting things to our fellow men and to posterity. Badness is mostly purposeless; goodness is purposeful, and it helps the race forward far more effectively than badness can ever pull it back.

Once in a saintly passion,
I cried with desperate grief:
"Oh, Lord, my heart is black with guile,
Of sinners I am chief."
Then stooped my guardian angel,
And whispered from behind:
"That's vanity, my little man,
You're nothing of the kind!"

— JAMES THOMSON

Most assuredly if we have not that desire for God and the spiritual world where God dwells, if we have no hunger and thirst after that righteousness which is Christ, we are not Christians, nor religious people at all. How can we have that which we do not desire? How can we see God if we do not long to see Him? Do not suppose that church-going and almsgiving and frequent communions and philanthropy are what religion consists in. Religion is the thirst for God, and its satisfaction.

In one of the recently discovered Sayings of Jesus (found in the sands of Egypt) we read: "Jesus said, I stood in the midst of the world and in the flesh I was seen of them; and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart and see not." I found all men drunken, and none athirst. What is the meaning of this? Does it mean that we have drugged ourselves with poison, and no longer desire the living water? Let us hope that it is not so bad as that. Let us hope that we are only asleep and dreaming, or occupied with the unchildlike childish play which we call our work and amusement. If so, it is high time to awake out of sleep.

— W. R. INGE

We sometimes hear it said that science denies religion. That seems to me nonsense. Science does not deny — it demands — religion. It is science that has thrown across these ancient, segregating boundaries the new, reticulated mesh-works of intercommunication so that willy-nilly we have to live together. It is science that has forced on us these close proximities so that the United States and China are closer together now than Massachusetts and Georgia were when the Constitution of this nation was written. And if we cannot match what science is doing on the outside with the religion of goodwill on the inside, we are done for. As Jesus said about Capernaum, though we be exalted unto heaven, we shall go down into Hades.

— HARRY EMERSON FOSDICK ^

If Christianity cannot be presented to the world, if its preachers are not leaders in deeds as well as in words, if our presentation of Christianity has nothing beyond its philosophy to offer to life and fails to “deliver the goods” which developing reason and enriched faith in God teach mankind, then mankind has a right to demand some new religion which can adapt itself to our ever-advancing world. In the new light of our modern world it seems too cheap a price at which to purchase so great an end.

— WILFRED GRENFELL

We have need of patience with ourselves and with others; with those below, and those above us, and with our own equals; with those who love us and those who love us not; for the greatest things and for the least; against sudden inroads of trouble, and under our daily burdens; disappointments, as to the weather, or the breaking of the heart; in the weariness of the body, or the wearing of the soul; in our own failure of duty, or others' failure toward us; in every-day wants, or in the aching of sickness or the decay of age; in disappointment, bereavement, losses, injuries, reproaches; in heaviness of the heart; or its sickness amid delayed hopes. In all these things, from childhood's little troubles to the martyr's sufferings, patience is the grace of God, whereby we endure evil for the love of God.

— EDWARD B. PUSEY

"I often think," she said, "that it is not in our Lord's Cross and Passion that His patience comes most home to us." To be patient before an unjust judge or brutal soldiers might be almost a part of self-respect; but patience with the daily disappointments of a life "too good for this world," as people say, patience with the follies, the unworthiness, the ingratitude of those one loves — these things are our daily example.

— MRS. EWING

As the divine Italian, at the very entrance to Purgatory, was led by his gentle master to the banks of the island and girt with a rush, indicating thereby that he had cast off all pride and self-conceit, and was prepared for his perilous ascent to the realms above, so should you, now at the outset of your journey, take the reed of humility in your hands, in token that you appreciate the length of the way, the difficulties to be overcome, and the fallibility of the faculties upon which you depend.



In a play of Oscar Wilde's one of the characters remarks "There are only two great tragedies in life, not getting what you want — and getting it!" and I have known consultants whose treadmill life illustrated the bitterness of this mot, and whose great success at sixty did not bring the success they had anticipated at forty. The mournful echo of the words of the preacher rings in their ears, words which I not long ago heard quoted with deep feeling by a distinguished physician: "Better is an handful with quietness, than both the hands full with travail and vexation of spirit."

— SIR WILLIAM OSLER

It is not the size nor the gold equivalent of what each of us contributes to the world that is a measure of the value of his gifts. The service we render to others is really the rent we pay for our room on this earth. It is obvious that man is himself a traveller; that the purpose of this world is not "To have and to hold" but "To give and to serve." There can be no other meaning.



We all value the trophies of early victories, the silver cups, the medals, the oars, the faded college blazers and jerseys. But these are all merely selfish conquests and lose their interest with time. Memories of services rendered for others never fade. They are the only items on the record we shall carry across the Last Divide.



The churches are now teaching that religion is action, not diction. Unless a Christian is a witness in his life, his opinions do not matter two pence to God or man. Of course, today we should not burn Savonarola, any more than we should actually crucify that brave old fisherman, Peter, or ridicule a Gordon or a Livingstone, or assassinate a Lincoln or a Phillips Brooks, even with our tongues, though they differed from us in their view of what the Christian religion really needs.

— WILFRED GRENFELL

The Holy Scriptures will interpret themselves in spite of our human limitations. We need only dare to follow this drive, this spirit, this river, to grow out beyond ourselves toward the highest answer. This daring is faith; and we read the Bible rightly, not when we do so with false modesty, restraint, and attempted sobriety, for these are passive qualities, but when we read it in faith. And the invitation to dare and to reach toward the highest, even though we do not deserve it, is the expression of grace in the Bible: The Bible unfolds to us as we are met, guided, drawn on, and made to grow by the grace of God.

It is not right human thoughts about God which form the content of the Bible, but the right divine thoughts about men. The Bible tells us not how we should talk with God but what He says to us; not how we are to find the way to Him, but how He has sought and found the way to us; not the right relation in which we must place ourselves to Him, but the covenant which He has made with all who are Abraham's spiritual children and which He has sealed once and for all in Jesus Christ.

— K. BARTH

In the loftiness of life Jesus altogether escaped the perplexity of many of the questions with which our lives are troubled, as the eagle flying through the sky is not worried how to cross the rivers. We debate whether self-culture or our brethren's service is the true purpose of our life. We vacillate aimlessly. Now we shut ourselves up and meditate, and try to grow. Now we rush forth and make the wide world ring with what we call our work. The two so often have no connection with each other. We are so apt to live two lives. But Jesus knows but one. All culture of His soul is part of our salvation. All doing of His work is ripening His nature. . . . Not until the apostle of self-culture knows that no man can come to his best by selfishness, and the apostle of usefulness knows that no man can do much for other men who is not much himself; not until then shall men have fairly started on the broad road to the completeness of God their Father in the footsteps of the Son of Man.

— PHILLIPS BROOKS

It is the fashion nowadays to express alarm about the future of religion. Hardly a day passes but we hear some utterance, read some document, which sounds that note. But look closely and you will often discover that what these people are really alarmed about is not religion itself, but one or other of the entrenched camps in which religion has been cooped up. . . . And indeed they are not safe. There is no place where a man's soul is less safe than when it immures itself in one of these masterpieces of military architecture mostly medieval. We live in an age of long range artillery and of high explosives.

— L. P. JACKS

To suppose that all men's intellectual capacities are identical is absurd, and yet with this premise in a world of utterly imperfect knowledge we play at the solution of religious unity, as if, under the circumstances, it could ever be uniformity, either in thought or in method of expression. There must ever be endless permutations and combinations when it comes to intellectual apprehensions. So long as we cling to any humanly devised definitions which we insist upon as articles of faith necessary to salvation, we shall inevitably insure discord for all time. Together with these initial differences, and with imperfect data, we must take into consideration the changes which new environments and new experiences make in the same individual.

— WILFRED GRENFELL

WISDOM

I called upon God, and there came to me a spirit of wisdom. I preferred her before sceptres and thrones, and riches I esteemed nothing in comparison of her; neither did I liken to her any priceless gem, because all the gold of the earth in her presence is a little sand, and silver shall be accounted as clay before her. Above health and comeliness I loved her; and I chose to have her rather than light, because her bright shining is never laid to sleep.

But with her there came to me all good things together, and in her hands innumerable riches. And I rejoiced over them all because Wisdom leadeth them, though I knew not that she was the mother of them. As I learned without guile, I impart without grudging; I do not hide her riches. For she is unto men a treasure that faileth not; and they that use it obtain friendship with God.

— Apocrypha: The Wisdom of Solomon VII, 7-14

O eternal Light, shine into our hearts. O eternal Goodness, deliver us from evil. O eternal Power, be Thou our support. Eternal Wisdom, scatter the darkness of our ignorance. Eternal Pity, have mercy upon us. Grant unto us that with all our hearts, and minds, and strength, we may evermore seek Thy face; and finally bring us, in Thine infinite mercy, to Thy holy presence. Amen.

— ALCUIN, A.D. 780

THE HEALING TOUCH

Those are red-letter days in our lives when we meet people who thrill us like a fine poem, people whose handshake is brimful of unspoken sympathy, and whose sweet, rich natures impart to our eager, impatient spirits a wonderful restfulness which in its essence is divine. The perplexities, irritations, and worries that have absorbed us pass like unpleasant dreams, and we wake to see with new eyes and hear with new ears the beauty and harmony of God's real world. The solemn nothings that fill our everyday life blossom suddenly into bright possibilities. In a word, while such friends are near us we feel that all is well. Perhaps we never saw them before, and they may never cross our life's path again; but the influence of their calm, mellow natures is a libation poured upon our discontent, and we feel its healing touch.

The hands of those I meet are dumbly eloquent to me. There are those whose hands have sunbeams in them, so that their grasp warms my heart.

— HELEN KELLER

Standing still, . . . I mean being content with yourself; content to struggle no more against the evil within you; content with the poor victory you have already gained, and making no effort to lift yourself higher and higher, nearer and nearer to the pattern of Christ. This is a sin, and you may not plead that you have done much; for much is not enough if you could do more. While there is left in you a trace of ill-temper, or of vanity, or of pride, or of selfishness; while there is left in you a single sin or germ of sin, you must not rest from the battle. God does not require from you to be sinless when you come before Him, but He does require you to be unceasing in your perseverance. He does not require that you shall never have fallen; but he does require unwearied efforts. He does not require you to win, but He does require you to fight.



Know then that to be is infinitely higher than to do: that to be thoroughly true is a higher service, and a more lasting service, than to spread the truth; that to be pure in heart brings you nearer to God, does more for your fellowmen, bears a more excellent fruit, than a life spent in helping others to be pure; that to be just is more excellent than to aid justice; that to be a Christian makes more Christians than to teach the Gospel.

— WILLIAM TEMPLE

We are apt to feel as if nothing we could do on earth bears a relation to what the good are doing in a higher world; but it is not so. Heaven and earth are not so far apart. Every disinterested act, every sacrifice to duty, every exertion for the good of "one of the least of Christ's brethren," every new insight into God's works, every new impulse given to the love of truth and goodness, associates us with the departed, brings us nearer to them, and is as truly heavenly as if we were acting not on earth, but in Heaven. The spiritual tie between us and the departed is not felt as it should be. Our union with them daily grows stronger, if we daily make progress in what they are growing in.

— W. E. CHANNING

He who has once stood beside the grave to look back on the companionship which has been forever closed, feeling how impotent then are the wild love and the keen sorrow to give one instant's pleasure to the pulseless heart, or atone in the lowest measure to the departed spirit for the hour of unkindness, will scarcely for the future incur that debt to the heart, which can only be discharged to the dust.

— JOHN RUSKIN

Spiritual as He was and intent on the salvation of the soul, He never undervalued or overlooked the body. On the contrary He recognized on it the stamp and honour of its Maker, and He knew quite well that it is often only through the body that the soul can be reached. The great majority of His guests were doubtless poor, and it gratified His generous heart to confer a benefit on them. It was, indeed, but common fare He gave them; the table was the ground, the tablecloth was the green grass, and the banqueting hall was the open air; but never did His guests enjoy a better meal, for love presided at the table and it is love that makes an entertainment fine.

As we see Him there, beaming with genial delight over the vast company, it is impossible not to think of such words of His as these: "I am the bread of life;" "The bread which I shall give is My flesh, which I will give for the life of the world." In His teaching He delighted to represent the gospel as a feast, to which He invited all the sons of men in the beautiful spirit of a royal host.

— JAMES STALKER

Say not the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright!

— ARTHUR HUGH CLOUGH

PSALM XC, 1-12

1 Lord, thou hast been our dwelling place in all generations.

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

5 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as a tale that is told.

10 The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

12 So teach us to number our days, that we may apply our hearts unto wisdom.

EMOTION

In the dread of emotionalism — the unruly debauch of unrestrained feeling — and its consequences in conduct, some religious teachers have attempted to abolish all emotion as a thing either dangerous or vulgar. In so doing they have failed to appreciate that the Christian religion is founded on an emotion — the all-embracing emotion of love. To rob the soul of emotion is to deprive it of its driving force and leave it lifeless. Matthew Arnold's description of religion as being morality tinged with emotion is a delightful though unconscious satire on what religion actually is at the present day, but certainly not what it should be. A "tinge" of emotion is not the kind of thing to turn the world upside-down. "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic." If religion means anything at all, it ought to mean the full and harmonious display and exercise of all our powers, emotional and intellectual, so that we present our whole selves a living sacrifice to God.

In its fundamental doctrine of love to God and man, Christianity harmonizes the emotions of the soul into one inspiring purpose, thereby abolishing all conflict, and liberating instead of suppressing the free energies of men.

—J. ARTHUR HADFIELD

Wisdom will never let us stand with any man or men on an unfriendly footing. We refuse sympathy and intimacy with people, as if we waited for some better sympathy or intimacy to come. But whence and when? Tomorrow will be like today. Life wastes itself while we are preparing to live.

— RALPH WALDO EMERSON

The heart of man is so constituted that its fullness comes of spending. In the great things of life Christianity teaches us this sublime lesson, but it is equally applicable to the lesser things of life, even to its veriest trifles. When we serve we rule. When we give we have. When we surrender ourselves we are ourselves. He is most certain to have his own way and to find pleasure in it, who deliberately chooses to resign his preference in favour of others. . . . We know not what we are or might be. As the seed has a tree within it, so men have within them — angels.

— CARDINAL NEWMAN

The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbour, and Me.

— JAMES RUSSELL LOWELL

I entreat you then, Brothers, by the mercies of God, to offer your bodies as a living and holy sacrifice, acceptable to God, for this is your rational worship. Do not conform to the fashion of this world; but be transformed by the complete change that has come over your minds, so that you may discern what God's will is — all that is good, acceptable, and perfect.

In fulfilment of the charge with which I have been entrusted, I bid every one of you not to think more highly of himself than he ought to think, but to think till he learns to think soberly — in accordance with the measure of faith that God has allotted to each. For, just as in the human body there is a union of many parts, and each part has its own function, so we, by our union in Christ, many though we are, form but one body, and individually we are related one to another as its parts. Since our gifts differ in accordance with the particular charge entrusted to us, if our gift is to preach, let our preaching correspond to our faith; if it is to minister to others, let us devote ourselves to our ministry; the teacher to his teaching, the speaker to his exhortation. Let the man who gives in charity do so with a generous heart; let him who is in authority exercise due diligence; let him who shows kindness do so in a cheerful spirit. Let your love be sincere. Hate the wrong; cling to the right.

— New Testament: Romans XII

Christ was the best sportsman that ever lived. The Christ of today, as I see Him, would unquestionably lead in all ennobling activities. Can a man be a Christian and not be a real sportsman? I do not believe it. No sportsman would throw away a game, or he is not a sportsman, but a grafter and a quitter. Unquestionably, as individuals, we shall see the Christ through our spectacles — the scholar as a scholar, the athlete as an athlete. A clear view of Him can come only by the acceptance of His challenge to follow our Leader.

Always, in all races and religions there is aspiration after a higher life. The Hebrews especially sought it, till John said, "There He is," and first followed His human lead. To whom else can we go? By His life He had dominion over them, and by His words opened a new life to them. Then He said "I am God," and they didn't try to explain it. But He knew Himself, and knew too their capacity to sacrifice themselves to God. In His earthly life He was always a plain, wayfaring man. If He had been dressed up in a halo, or been one iota like some depressing and unattractive "holy" pictures, no one would have felt Him to be anything so appealing as a common, everyday human Gardener.

— WILFRED GRENFELL

*PARABLE OF THE PHARISEE AND
THE PUBLICAN*

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted. •

— New Testament: St. Luke XVIII, 10-14

Jesus, our Master, do Thou meet us while we walk in the way and long to reach the Country; so that, following Thy light, we may keep the way of righteousness, and never wander away into the horrible darkness of this world's night, while Thou, who art the Way, the Truth, and the Life, art shining within us. Amen.

— Mozarabic Sacramentary. Before A.D. 700

Nothing is too little to be ordered by our Father ;
nothing too little in which to see His Hand ;
nothing which touches our souls, too little to accept
from Him ; nothing too little to be done to Him.



Who so neglects a thing which he suspects he ought to do, because it seems to him too small a thing, is deceiving himself ; it is not too little but too great for him, that he doeth it not.

— EDWARD B. PUSEY

Commit thy trifles unto God, for to Him nothing is trivial, and it is but the littleness of man that seeth no greatness in a trifle.

— Proverbial Philosophy

If we measure our work for God by our own ability to do it, we must not be surprised if God takes us at our word, and the results are small, but if we are trustful enough to believe that it is God, and not we, by whom the work is done, we shall surely find the blessing to be according to His power, and out of all proportion to our strength.

— PHILIP R. P. BRAITHWAITE

I should never have made my success in life if I had not bestowed upon the least thing I have ever undertaken the same attention and care that I have bestowed upon the greatest.

— CHARLES DICKENS

The only real joy of possession is the power which it confers for a larger life of service. In every man worthy of the name there is an innate sense of debt of life. To claim that all good work is done for personal gain is not tenable, and it is not true. Every man who has sense enough to look about him can plainly see the doom of the man who says, "I will contribute nothing to the work of the world."

Christ taught that the possession of five talents will make a man more effective than if he had one, but He gave one concrete example in which He declared that unless the young man got rid of his material burden he could not expect to pay his real debt to life. You cannot hope to be successful on the track if you weight your pockets. All weights must be laid aside if we are to win in the race of life.

All through Christ's teachings the only class of men to be cast out of His Kingdom are "the unprofitable." He that defileth is only a subdivision of the first class and "he shall not enter." What is more natural than that which is no use should be dropped out? The process involves no unreasonable fury or insensate wrath. It is what happens everywhere.

— WILFRED GRENFELL

THE QUEST FOR HAPPINESS

Happiness is one of the requisites of life ; without it there can be no permanent social stability. Yet this requisite our present civilization is notably failing to give. The road to happiness, according to the creed of our civilization, lies through material acquisition.

In spite of our creed great wealth seldom brings happiness. We seek our children's happiness, not through gifts of comradeship and understanding, but through satisfying their every desire for the things that money can buy ; as a result all too often we damn their lives with idleness and emptiness of purpose.

Materialism is not yielding practical results. And here comes Christ, saying : "Do you want to know the way of happiness? See how greatly you can give!" His teaching is audacious. It runs counter to almost everything we believe today. And yet, as we look around us, the people who have won the really precious values and satisfactions in life are the ones who have given all that they have and all that they are to some great cause, those, who, perhaps quite unknown, have given themselves unstintingly in the service of others.

— FRANCIS B. SAYRE

He was diligently watchful over the use of time, but more careful to do each thing well than to perform large quantities of work. . . . Whatever he did and whatever business he undertook, always received his whole attention, as though he had nothing else to think of, or that it were the last act he had to perform in this world. . . . Amidst the incessant duties, performed with calmness and sweetness, he never allowed himself to be hurried. . . . There was no lack of energy and eagerness of life and verve, such as are prone to make the excuse for hurry and bustle. "He took up the matters of business which came before him, one by one," says one of his biographers, "as though there had been nothing before it, and nothing more were to be done after it; accepting all contradictions with perfect serenity."

— Life of St. Francis De Sales

Little minds are in a hurry when the object proves (as it commonly does) too big for them; they run, they puzzle, confound and perplex themselves; they want to do everything at once, and never do it all. But a man of sense takes the time necessary for doing well the thing he is about; and his haste to despatch a business only appears by the continuity of his application to it; he pursues it with cool steadiness, and finishes it before he begins any other.

— LORD CHESTERFIELD

That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam-engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of art, to hate all vileness, and to respect others as himself.

— THOMAS H. HUXLEY

I am quite sure that it is a most solemn duty to cultivate our understandings to the uttermost, for I have seen the evil moral consequences of fanaticism to a greater degree than I ever expected to see them realized; and I am satisfied that a neglected intellect is far oftener the cause of mischief to a man than a perverted or over-valued one.

— DR. THOMAS ARNOLD

The only truly religious hope of immortality so lives with God now as to know that God is not the God of the dead but of the living. It does not say, Let us live for the life to come, but, Now have we eternal life. Instead of having us miserable now to be happy hereafter, it would give us the present possession of a blessedness of such a quality that we know it cannot end. By having already in it victory over mortal terrors, it gives us a right to be assured of victory over the last enemy, death.

— JOHN C. OMAN

In the Biblical order of truth, personal immortality does not come first. It is not a premise but a conclusion; not a fact but an inference. The fact and premise is the kingdom of God, the being and will of the Eternal as a personal and creative good. But, that fact and premise clearly given, the trust, the impassioned trust in personal immortality, is as essential an inference for the creative will in man, as the indestructibility of matter is for the scientist.

— H. S. NASH

SERVICE

All service ranks the same with God :
If now, as formerly He trod
Paradise, His presence fills
Our earth, each only as God wills
Can work — God's puppets, best and worst,
Are we ; there is no last nor first.

— ROBERT BROWNING

Bless us today, O Father, with the realization of Thy Presence. As we meet in humble paths of service, grant us that consciousness of Thy challenge to each of our lives which shall redeem any labour from seeming trivial, and so change for us the tragedy and chaos of the world without Thee into a prolonged field of honour.

Grant us, we pray Thee, to taste in these homeliest activities the joy of being the very knights of God. Give to us now and always that glorious vision of Thy fellowship which shall strengthen our courage, and transform our halting faith into Christ's certainty of the meaning of life. Through the same Jesus Christ our Lord. Amen.

— WILFRED GRENFELL

There are many paths which lead to the understanding of Jesus; but the path of His social teaching is, for the present age, the path which is most open. Here is where the thought of the time happens to be. The foreground of human interest is for the present occupied by social problems, and the way to any contemporary interpretation of the Christian religion is not to be found by going round the Social Question, but by going through it.

Remote from the condition of the modern world as was the life of Jesus, and primarily directed as was His teaching, not to social but to spiritual ends, He has much to say of social duty. His ethics are not individualist, atomic, a doctrine of the common life.

The call to social service may be a new utterance of the voice of God. Perhaps the very life of Christianity is being borne through the troubled waters of the present time by the faithful servants of its human needs, as the giant Christopher found that it was the Christ-child whom he had carried stumblingly to the shore.

— FRANCIS GREENWOOD PEABODY

If the hardest thing in the world to resist is temptation, we should present a vision of Christ that tempts men the right way. Real religion dreams dreams and sees visions that intoxicate every bit as much as the license permitted by the will not to believe. Only it intoxicates with deeds of kindness, justice, chivalry, love. It answers the insatiate demands of youth and high spirit for freedom from boredom and the pettiness of daily routine, every whit as naturally and undeniably as do dram-drinking, petting-parties, gaming-tables, or the self-pollutions of lust and license which surely, if slowly, evoke the loathsome Hyde out of the knightly Jekyll which is in us.

My five senses have never made me conscious of Christ's physical presence in hours of temptation, fear, discouragement, and doubt; but there are other senses to be relied upon, whether physical or spiritual I cannot say. Thus I can account for, but cannot see, touch, hear, smell, or taste, the force which makes my compass needle point toward the North except when deflected by some local mundane stronger pull; nor can I account for or my senses perceive why baby seals always beat North in the dark frigid waters beneath the Arctic ice-fields, nor how polar bears and migrating birds follow tracks which no mortal man can follow without outside help. All I know is that they get there.

— WILFRED GRENFELL

Cardinal Newman said: "Our great security against sin lies in being shocked at it. We shall not win many battles with evil until a gentleman can again be recognized as one who finds something 'scalding in the touch of evil.' "

There is no sort of wrong deed of which a man can bear the punishment alone; you can't isolate yourself and say that the evil which is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe; evil spreads as necessarily as disease.

— GEORGE ELIOT

Remember two things: First, that one may get into the habit of saying "I am sorry," and thinking that all is healed, presume on forgiveness, and go on expressing repentance and creating new matter for repentance. This is not uncommon, and should be vigilantly guarded against. Secondly, when even the shadow of repentance is expressed, come half-way to meet it. Beware of throwing back into dead silence the small penitence of life, by keeping up what is called your own dignity — the most pitiable thing in the world.

— STOPFORD BROOKE

When Death, the great Reconciler, has come, it is never our tenderness we repent of, but our severity.

— GEORGE ELIOT

QUIET

Perhaps the greatest need of our day, when so much is going to pieces and so much suffering is felt, is to realize that silence heals and that there is something in vital stillness that restores, rebuilds and renews us.



Silence rebuilds and renews for another reason. It enables God to take possession of your life, of the scene in which you find yourself, of the problem that entangles you. How can He do what He would with us if we crowd our hours with countless things which we seek or desire, regardless of whether they are approved of Him or not?

• Only our Silence must be eager, vital and appropriate, and must never be vacant and idle revery. It must be positive and not negative.



We believe that one of the deepest secrets and causes of physical health is physical tranquillity, and Jesus knew as no other has known, how to ascend to that plane of living where He became one with God, united, complete, blended with Him, and therefore deeply tranquil, and this may have had much to do with His powers of physical endurance.

— JOHN S. BUNTING

The heart sometimes grows jealous of itself, and is fearful of being glad. We check the signs of returning joyfulness; we would keep about us the signs of woe, careful for the monument, not content with the grave in the heart. This must not be. After the storm can the blue break out too quickly? Every impulse towards returning happiness is of God. Back to the old work then, with as much of the old care and diligence as may be. In the words of the glorious old German, Richter, "The most beautiful wreath we can lay on the grave of our dead, is the fruit wreath of good deeds done to others."

— GEORGE DAWSON

Never give way to melancholy; resist it steadily, for the habit will encroach. I once gave a lady two-and-twenty recipes against melancholy: one was a bright fire; another, to remember all the pleasant things said to and of her; another, to keep a box of sugar-plums on the chimney-piece, and a kettle simmering on the hob. I thought this mere trifling at the moment, but have in after-life discovered how true it is that these little pleasures often banish melancholy better than higher and more exalted objects; and that no means ought to be thought too trifling which can oppose it, either in ourselves or in others.

— SYDNEY SMITH

Before He came the world had grown old and grey and weary; the pallor of death was upon its face. Judaism was at its last gasp; Greek philosophy was no more than a ruin of its great past; Pan, great Pan, was sick unto death. But the coming of Jesus revitalized this old decadent world; and a new joy and light entered into it. The exuberance and spring of men newly regenerate in a world in which Hope had been raised from the dead, found expression in the fresh joyful young Shepherd of the Catacomb drawings. All this, mark, in the Catacombs, where the young Church lay in hiding, where its martyrs were laid to rest. So strong was the new hope that Jesus had awakened that the gloom of the Catacombs, with all their memorials of bitter persecution, failed to dispel it. And on those walls it graved, in its drawings of Jesus, a witness of its own faith and life which remains to this day.

— R. ROBERTS

We have made religion ridiculous by insisting that others should think as we do. Only Christ has proved His right to say "Follow Me." How each individual keeps in touch with God, I consider it impertinent on the part of another individual to criticize. The way a man gets his inspiration and his power is not the business or responsibility of any other — nor need it have any label. Labels are untrustworthy things in any case. It is safer to judge by the fruit the tree bears.

After all, are our opinions of such profound value, if we do the right thing? Even Christ asks only for our following and not for our recognition. Any amount of good work for the world has been lost, and any amount of character development dammed up, because those passing as Christian leaders have made a thousand shibboleths which God never made. The sooner we recognize that a man's religion means whether or not he is "tied" to God, the nearer shall we approach to Christ's standard of values. And love always leads to truth about men more surely than logic.

— WILFRED GRENFELL

New every morning is the love
Our wakening and uprising prove,
Through sleep and darkness safely brought,
Restored to life, and power, and thought.

New mercies, each returning day,
Hover around us while we pray ;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

If, on our daily course, our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

^ Old friends, old scenes, will lovelier be,
As more of heaven in each we see ;
Some softening gleam of love and prayer
Shall dawn on every cross and care. . . .

The trivial round, the common task,
Will furnish all we ought to ask ;
Room to deny ourselves, — a road
To bring us, daily, nearer God.

— JOHN KEBLE

PSALM XCV, 1-11

1 O Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the Lord is a great God, and a great King above all gods.

4 In his hand are the deep places of the earth: the strength of the hills is his also.

5 The sea is his, and he made it: and his hands formed the dry land.

6 O come, let us worship and bow down: let us kneel before the Lord our maker.

7 For he is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear his voice,

8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my work.

10 Forty years long was I grieved with his generation, and said, It is a people that do err in their heart, and they have not known my ways:

11 Unto whom I sware in my wrath that they should not enter into my rest.

This joy in obeying, this happiness in the sense of Christ's help, this cheerfulness in the sight of God and man, is one of the greatest missionary powers on earth, second only to the power of love. And if we would ask how, without any ostentation, we can best obey our Lord's command to "let our light so shine before men that they shall glorify our Father in heaven;" how we can combine such a command with the direction "not to let our left hand know what our right hand doeth;" the answer is, let all men read in your face the happiness of a Christian that loves his Master. Let them see in your unvarying cheerfulness the assurance of your faith, and the certainty of your hope, and the blessedness of your love.

— WILLIAM TEMPLE

Goodness, he taught, should always be attractive, ready to adapt itself to the wills and wishes of others; cheerful, bright, well-balanced, free from all singularity and self-consciousness.

— Life of St. Francis De Sales

Life certainly may be, and ought to be, bright, interesting, and happy; and according to the Italian proverb, "If all cannot live on the piazza, everyone may yet feel the sun."

— SIR JOHN LUBBOCK

Every reader of the Gospels has marked the sympathy of Jesus with children. How He watched their games! How angry He was with His disciples for belittling them! How He used to warn men, whatever they did, never to hurt a little child! How grateful were children's praises when all others had turned against Him! They were His chief parable of the Kingdom of Heaven. As a type of character the Kingdom was like unto a little child, and the greatest in the Kingdom would be the most child-like. According to Jesus, a well-conditioned child illustrates better than anything else on earth the distinctive feature of Christian character. Because he does not assert nor aggrandize himself. Because he has no memory for injuries and no room in his heart for a grudge. Because he has no previous opinions, and is not ashamed to confess his ignorance. Because he can imagine, and has the key of another world, entering in through the ivory gate and living amid the things unseen and eternal.

— JOHN WATSON

WHY THE BIBLE IS NOT READ

Why is the greatest of all books left in neglect? Lack of time for one thing. The Bible is a library of thirteen hundred "dim, crowded, grey pages," and this is a swift age. Everything must be brief, bright, breezy. A deeper reason is that the Bible as a whole is not easily understood. Stung by shame, a man starts to read it through, but gets stuck in the middle of Leviticus. He tries the New Testament, and goes on the rocks in Romans. He cannot make out what it is all about except in a few great passages. No one could induce him to try it again.

It is not enough to tell people to read the Bible; they must be shown how to do it. Long ago Jowett said that the Bible must be read as we read any other book, since it is the surest way to find out that it is unlike any other book. It must be broken up into pieces, and its books be mastered one by one. It is useless to throw a library of sixty-six books at people and expect them to profit by your good intentions.

It will fare ill with us if the music of this mighty Book is hushed among us. It is the mother-book of literature and the manual of our civilization. It is a mirror in which we see ourselves, and learn not only what man has thought of God, but what God thinks of man.

—JOSEPH FORT NEWTON

Truth, real inward truth, is the rarest, I think, of all things. Some little petty subterfuge, some verbal or acted dishonesty, we are continually surprised into; and against this neither a high code of honour nor an exact profession of religion is much preservation. Continued intercourse with the Father of Light, revealing our own darkness to us is, I am quite sure, the one safeguard, and a Christian who should lose this is in more danger of stumbling than an infidel.



How I long to be telling myself, and telling everyone, that the Hell we have to fly is ignorance of the perfect goodness, and separation from it; and the Heaven we have to seek is the knowledge of it; and participation in it. Then I have no fear of the message of the gospel and the church all manifesting itself to men in due time. But while that kind of notion of Christianity, which Christians seem to have taken up at one time, haunts the air, I do not see what we can expect but constant alternations of gloomy faith and gloomier unbelief. Punishment and reward to ourselves, instead of spiritual death from ignorance of God and sinking into self, and eternal life from knowing Him and deliverance from self.

— FREDERICK D. MAURICE

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through Him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

— New Testament: Romans VIII, 35–39

To a man who is of the same mind that was in Christ, who stands at some centre not too far from His, and looks at the world and conduct from some not dissimilar or, at least, not opposing attitude — or, shortly, to a man who is of Christ's philosophy — every such saying should come home with a thrill of joy and corroboration; he should feel each one below his feet as another sure foundation in the flux of time and chance; each should be another proof that in the torrent of the years and generations, where doctrines and great armaments and empires are swept away and swallowed, he stands immovable, holding by the eternal stars.

— R. L. STEVENSON

Great men, taken up in any way, are profitable company. We cannot look, however imperfectly, upon a great man, without gaining something by him. He is the living light-fountain, which it is good and pleasant to be near. The light which enlightens, which has enlightened, the darkness of the world; . . . in whose radiance all souls feel that it is well with them. . . . No nobler feeling than this of admiration for one higher than himself dwells in the breast of man. It is to this hour, and at all hours, the vivifying influence in man's life. Religion I find stands upon it; not Paganism only, but far higher and truer religions, — all religions hitherto known. Hero-worship, heart-felt, prostrate admiration, submission, burning, boundless, for a noblest godlike form of man — is not that the germ of Christianity itself? The greatest of all heroes is One — whom we do not name here! . . . No sadder proof can be given by a man of his own littleness than disbelief in great men.

— THOMAS CARLYLE

Jesus wished to force His hearers to interpret His words, because He called them to an inward, personal, autonomous activity, because He wished to put an end to the religion of the letter and of rites, and to found the religion of the spirit. Even now, he that does not give himself to this labour of interpretation and assimilation in reading the Gospel, — he who does not penetrate through the letter and the form to the inspiration and the inmost consciousness of the Master — cannot understand or profit by His teaching. He who does not collaborate with Him while listening to Him, who does not pierce through His words to His soul, will come away empty. He only gives to those who have, or at least desire to have. He only leads the seeker to the truth. He only pardons those who repent, or comforts those who mourn, or fills the hungerer and the thirster after righteousness.

— LOUIS AUGUSTE SABATIER

I am increasingly convinced that our spirits never die at all. I am sure there is no real death. Death is no argument against, but rather for life. Eternal life is the complement of all my unsatisfied ideals; and experience teaches me that the belief in it is a greater incentive to be useful and good than any other I know.



Immortality is the complement of mortality, as water becomes steam, and steam becomes power, and power becomes heat, and heat becomes light. The conclusion that life beyond is the conservation of energy of life here may be as scientific as that great natural law for material things. I see knowledge become service, and service become joy. I have seen love do physical things, make hearts beat and eyes sparkle, that would not respond even to digitalis and strychnine. I claim that the boy is justified in saying that his kite exists in the skies, even though it is out of sight and the string leads around the corner, on no other presumption than that he feels it tugging. I prefer to stand with Moses in his belief in the Promised Land, than to believe that the Celestial City is a mirage.

— WILFRED GRENFELL

FEAR

There are many situations in life which naturally throw the pall of dread over man's soul. Life is seldom easy, it is often overwhelmingly difficult, and if a man has worry in his temperament, circumstances supply plenty of occasions on which to exercise it! The difference between men lies here; those in whom the fear attitude is master hold the oppressive trouble so close to the eye that it hides everything else; those whom the faith-attitude dominates hold trouble off and see it in wide perspectives. A copper cent can hide the sun if we hold it close enough to the eye, and a transient difficulty can shut out from a fearful soul all life's large blessings and all the horizons of divine good will.

— HARRY EMERSON FOSDICK

The only true deliverance from worry, complete and abiding, is the discovery of a guiding Presence to whom you surrender, and who takes you through all, even to the very end. A Power must enclose us, adequate and mighty, who sees and knows the darkened way in front, and we know what He knows, and then to whom we commit all. You then find that worry of which you have been unable to be quit, has quitted you.

— JOHN S. BUNTING

No pessimist can ever persuade me that the world has not been changed since Christ came into it. The spirit of Christ is in the world today as it never was, deny it who may and disbelieve it who may. Never was youth so chivalrous, never were men so earnest and so humble, never was science so modest. Never to my mind has the man who lives by faith more right intellectually to exist than today.

Our Gospel is no Gospel at all unless it keeps its feet on this earth; and our interpretation which counts with God and man is what it enables us to do. The manifestations of Christ's teaching which received His approval in the first century took the form of two fishes, a few loaves, a widow's mite. So we think that the Master today would show his love to people hungry because they have no work, by giving them work to do.

Those religions which teach you to love your neighbour are in apposition to each other, not opposition, for in the last analysis religion has to be apprehended, not comprehended. To keep its vitality even the Gospel of Christ must be used. Even it won't survive sleeping sickness on our part.

— WILFRED GRENFELL

ACTS IV, 7-21

They had Peter and John brought before them, and questioned them. "By what power," they asked, "or in whose name have men like you done this thing?" On this, Peter, filled with the Holy Spirit, spoke as follows: "Leaders of the people and Councillors, since we are on our trial today for a kind act done to a helpless man, and are asked in what way the man here before you has been cured, let me tell you all and all the people of Israel, that it is by the Name of Jesus Christ of Nazareth, whom you crucified and whom God raised from the dead — it is, I say, by his Name that this man stands here before you lame no longer. Jesus is 'the stone which, scorned by you the builders, has yet become the corner stone.' And Salvation is in him alone for there is no other Name in the whole world, given to men, to which we must look for our Salvation."

When the Council saw how boldly Peter and John spoke, and found that they were uneducated men of humble station, they were surprised, and realized that they had been companions of Jesus. But, when they looked at the man who had been healed, standing there with them, they had nothing to say. So they ordered them out of court, and then began consulting together.

— Twentieth Century New Testament

CONSERVATISM

Those who have studied the characteristics of savage life are always struck by its deadly conservatism, its needless restraints on the freedom of the individual, and its hopeless routine. One who prides himself today on his conservatism, on the ground that man is naturally an anarchic and disorderly creature who is held in check by the far-seeing Tory, is almost exactly reversing the truth.

—J. H. ROBINSON

Christ was not a reformer, though He changed many customs, modes and ideals. He was not a philosopher, though His wisdom penetrated all forms of thought. He was not a statesman, though His teaching refashioned and redirected the policies of empires and states. Men were sick and the world ill, and He was the "Great Physician." He renewed, restored and recreated the whole of man's life, so that in Him each life might be complete and whole again. It was all one with Him whether the disorder was one that disturbed body, mind or soul.

—JOHN S. BUNTING

PSALM XXIII, 1-6

- 1 The Lord is my shepherd; I shall not want.
- 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.
- 3 He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.
- 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
- 5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
- 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

O Lord Jesus Christ, Thou Good Shepherd of the sheep, who camest to seek the lost, and to gather them into Thy fold, have compassion upon those who have wandered from Thee; feed those who hunger, cause the weary to lie down in Thy pastures, bind up those who are broken in heart, and strengthen those who are weak, that we, relying on Thy care and being comforted by Thy love, may abide in Thy guidance to our lives' end; for Thy name's sake. Amen.

— Ancient Collect, A.D. 590

Prayer is not to be an attempt to persuade God to do what He had not intended to do. If we could succeed in doing that, it would be to our loss. Prayer is a method of liberating the hand of God to do what He would do, but cannot do unless we correspond with His will. Intelligent correspondence with the purpose of God — that is the spirit of effective work, and the spirit of all science; and that is the spirit of effective prayer. It is marvelous how many of the objections urged against the reasonableness of praying fall to the ground at once when this principle is really grasped. . . . The true liberation of human faculties lies in the abandonment of all wilfulness, all foolish imperiousness; it lies in perfect submission of will to the Divine order; and this perfect submission, so far from leading to quietism or apathy, is to stimulate to vigorous correspondence the man who knows himself to be a fellow-worker with God.

— CHARLES GORE

Friendship can sometimes show its strength as much by the readiness with which it accepts benefits as by the freedom with which it gives them. It proves by this its confidence in the love on the other side. Jesus gave such a proof of the depth of His friendship for St. John when, hanging on the cross, He asked the beloved disciple to adopt Mary as his own mother. Never was there a more delicate expression given to friendship. Jesus did not ask him if he would; He took his devotion for granted; and this trust was the greatest honour that could have been conferred on the disciple.

— JAMES STALKER

The utmost emphasis should be placed on our Lord's objective in all of his social relationships; it was never what He could get, always what He could give. It was this that made all companionships so safe for Him and so valuable to others.

— W. C. STURGIS

Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rests with yourself.

— GEORGE S. MERRIAM

You will never lead souls heavenward unless climbing yourself. You need not be very far up, but you *must* be climbing.

— WILLIAM WALSHAM HOW

The best men doing their best,
Know peradventure least of what they do :
Men usefullest i' the world are simply used ;
The nail that holds the wood must pierce it first,
And He alone who wields the hammer sees
The work advanced by the earliest blow. Take
heart.

— ELIZABETH BARRETT BROWNING

It is a mistake to suppose that men succeed through success; they much oftener succeed through failure. By far the best experience of men is made up of their remembered failures in dealing with others in the affairs of life. Such failures in sensible men incite to better self-management, and greater tact and self-control, as a means of avoiding them in the future.

— SAMUEL SMILES

We are all inclined to judge of others as we find them. Our estimate of a character always depends much on the manner in which that character affects our own interest and passions. We find it difficult to think well of those by whom we are thwarted or depressed, and we are ready to admit every excuse for the vices of those who are useful or agreeable to us.

— T. B. MACAULAY

INFLUENCE

No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subsequent age of humanity. No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disc of non-existence, to which he can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt, — everywhere he will have companions who will be better or worse for his influence.

— ELIHU BURRITT

• That which we are, we shall teach, not voluntarily but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. Character teaches over our head.

— RALPH WALDO EMERSON

Oh! that we all knew or remembered what words are! Surely they are the most terrible powers in this universe. No chemical combinations that I ever heard of are like them for effects, good or mischievous, heavenly or diabolical.

— FREDERICK D. MAURICE

For fear of flattering, these dreadfully sincere people go on side by side with those they love and admire, giving them, all the time, the impression of indifference. Parents are so afraid of exciting pride and vanity in their children, by the expression of their love and approbation, that a child sometimes goes sad and discouraged by their side, and learns with surprise, in some chance way, that they are proud and fond of him. There are times when the open expression of a father's love would be worth more than church or sermon to a boy; and his father cannot utter it — will not show it.



The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her!" "He never knew what he was to me!" "I always meant to make more of our friendship!" "I did not know what he was to me till he was gone!" Such words are the poisoned arrows which cruel death shoots backwards at us from the door of the sepulchre.

— HARRIET BEECHER STOWE

Now there is grand good sense in the Apostle's direction: — "Forgetting the things that are behind, press forward." The idealist should charge himself, as with an oath of God, to let the past alone as an accomplished fact, solely concerning himself with the enquiry, "Did I not do the best I *then* knew how?"

Time is spent in lamenting past sins, which ought to be spent in attending to present duties; the heart is given up to fears which ought to be given up to God; weak regret takes the place of vigorous resolution; longings for a sense of God's presence, or for a sense of our own love, fill up our souls when we ought to be proving our love by the proof which He has named, that is, keeping His commandments.

— WILLIAM TEMPLE

To watch one's soul all the time, seeking for mortal disease, is as bad as to watch one's body all the time, seeking for physical disease. Do not look within to see whether your feelings are right; but look without to see what you are doing for others; what you are saying; what your temper and spirits are to those about you. Look up, also, for higher light and more life.

— JAMES FREEMAN CLARKE

YOUTH

Youth is apt to be infallible. But it has ever courage and venture. Most of us remember ridiculing things we did not understand. Miracles were "all rot." A story like that of a King who could turn everything into gold was "too silly for words." Yet I who laughed have lived to see a man, looking exactly like any other man, turning one element into another in a small room full of scientists, and showing them the protons of a new superhydrogen, things infinitely and almost unthinkably small hitting infinitesimal atoms with such incredible velocity as to convert them into another element before our very eyes — lithium into helium. As soon as faith comes in, the devil goes out. Alone we are blind, but united to Christ by faith we can do anything. How we do struggle to get rid of faith, to make it "knowledge," and so lose our humility. The cocksureness which says "We know" is our stumbling-block. We really only know anything by faith and experience. The most contemptible conceit is that which "knows" a negative. The bitterest critics in the world are all too often the men who think they know it all. There is the trouble with the atheist.

— WILFRED GRENFELL

IDLENESS

Lose this day loitering, t'will be the same story
Tomorrow, and the next more dilatory;
Each indecision brings its own delays,
And days are lost lamenting o'er lost days.
Are you in earnest? Seize this very minute!
What you can do or think you can, begin it;
Boldness has genius, power and magic in it!
Only engage, and then the mind grows heated;
Begin, and then the work will be completed.

— GOETHE

A rule of life banishes idleness; it braces and fortifies the soul by the discipline of regular hours; it disallows the do-as-you-like procedure of self-will; — it renders every section of the day true to its appointed character; the work becomes real tough hard work in the way of reading, business, prayer, meditation; and the recreation is downright healthy amusement, than which there is nothing more wholesome for the human soul. In neither case is there any room for that capricious, wayward, discursive laziness in which self-love runs riot.

— ARTHUR CHANDLER

The passion for Jesus has no analogy in comparative religion; it has no parallel in human experience. . . . Thomas does not believe that Jesus is the Son of God, or that, more than any other man, He can escape the hatred of fanaticism; but he must share the fate of Jesus. "Let us also go," said this morbid sceptic, "that we may die with Him." At the sight of His face seven devils went out of Mary Magdalene; for the blessing of His visit, a chief publican gave half his goods to the poor. When a man of the highest order met Jesus he was lifted into the heavenly places and became a Christed man, whose eyes saw with the vision of Christ, whose pulse beat with the heart of Christ. Browning has nothing finer than "A Death in the Desert," wherein he imagines the love of St. John to Jesus. No power is able to rouse the Apostle from his last sleep, neither words nor cordials. Then one has a sudden inspiration: he brings the Gospel and reads into the unconscious ear, "I am the resurrection and the life," with the effect of an instantaneous charm.

"Whereat he opened his eyes wide at once
And sat up of himself and looked at us."

— JOHN WATSON

St. Francis de Sales often mentions three qualities which seem to have united in him and to have made him that beautiful and lofty character that He was, and which reveal him as one of the Kings of the Spirit. He tells us they were simplicity of life, tenderheartedness toward men and hopefulness toward God.



For simplicity is an inward victory, arising from outward confusions. Tenderness is a feeling that we have in the face of something outwardly provoking, and hopefulness is good cheer born of faith in God when all that is human moves us to despair.



We should try to face our life as a whole, completely and honestly. We should be able to say, "Now I shall try to get to the bottom of my trouble, without any evasion."



Therefore, no matter what your problem in life, or your struggle for health, your handicap of sickness or infirmity, do not surrender nor be merely resigned to it, for your Heavenly Father is trying to make you complete and whole. Believe the best, hope for the highest, seek it with all your being and expect it.

— JOHN S. BUNTING

Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and
blue,
And a smile would have helped him to battle it
through.
Did you give him your hand? He was slipping
down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the
road,
Or did you just let him go on with his load?

— JAMES W. FOLEY

Forgive me, most gracious Lord and Father, if
this day I have done or said anything to increase
the pain of the world. Pardon the unkind word,
the impatient gesture, the hard and selfish deed, the
failure to show sympathy and kindly help where
I had the opportunity, but missed it; and enable
me so to live that I may daily do something to
lessen the tide of human sorrow, and add to the sum
of human happiness; through Him who died for
us and rose again, Thy Son, our Saviour, Jesus
Christ. Amen.

— FREDERICK B. MEYER

BURDENS

The way to lighten our own burdens is to take on some one else's burden. The way to get comfort in our sorrow is to give comfort to others in their sorrow. Self-pity is always perilous. There is a selfishness in sorrow; let us beware of it. A time of fear is a time which calls for a ministry of courage; a time of doubt, for a ministry of faith; a time of widespread trouble is an opportunity for widespread and varied service. In solving others' problems we solve our own; in caring for the troubles of others we forget our own.

Sorrow is a part of God's scheme of life. Our real problem is not, Why are there sin and suffering in the world? but, What can we do to cure the sin and alleviate the sorrow? Greed, ambition, and cowardice may mix the cup and bring it to us, and yet it may be the cup which our Father gives to us. To know the will of God is the greatest knowledge; to suffer the will of God is the greatest heroism; to do the will of God is the greatest achievement. In work with God and for God our defeat is His victory.

— LYMAN ABBOTT

Lord of the pots and pipkins, since I have no time
to be
A saint by doing lovely things and vigilling with
Thee,
By watching in the twilight dawn, and storming
Heaven's gate,
Make me a saint by getting meals and washing up
the plates! . . .

Although I must have Martha hands, I have a
Mary mind,
And when I black the boots, I try, Thy sandals,
Lord, to find.
I think of how they trod our earth, what time I
scrub the floor,
Accept this meditation when I haven't time for
more!

Warm all the kitchen with Thy Love, and light it
with Thy Peace!
Forgive the worrying, and make the grumbling
words to cease,
Lord who laid breakfast on the shore, forgive the
world which saith,
"Can any good thing come to God out of poor
Nazareth?"

— CECILY HALLACK

The glory of life is that the Almighty has entrusted to men the making of a better world, to justify our brief stay on this planet. Any man today, in any place where the message of Christ has been carried faithfully, knows well that he is a miserable quitter if he lets an S.O.S. go unanswered. But you have got to put up the kind of challenge Christ puts if you want to get Christ's men.

We shall not be crucified any more than Christ was for preaching the Sermon on the Mount, but for interfering with the money changers. The devil of greed for gain, which still ruins so many of our men in power, had most to do with Christ's enemies coming out into the open. And the devil is not dead yet, not by a long shot. When Nehemiah was invited by his critics to come down to the plain and leave off building the wall of Jerusalem just for a minute, he sent back to tell them he was awfully sorry but he had no time to give to *talking*. You cannot express love in words. You can do that only with acts, for deeds bear their own hallmark, patent to all thoughtful men.

— WILFRED GRENFELL

Love is the river of life in this world. Think not that ye know it who stand at the little tinkling rill — the first small fountain. Not until you have gone through the rocky gorges, and not lost the stream; not until you have gone through the meadow, and the stream has widened and deepened until fleets could ride on its bosom; not until beyond the meadow you have come to the unfathomable ocean, and poured your treasures into its depths — not until then can you know what love is.

— HENRY WARD BEECHER

I think that to assure everyone, and especially those we most love, that He is love, and that they are simply to repose in that thought, without troubling themselves about their belief or realization of it, or anything else, is our great business. God is seeking us, and not we Him; and it is an infinite comfort to know this when we are fevered and restless with the thought of our own impotent struggles and great laziness.

“In quietness and confidence” is our “strength,” but not in thinking of quietness and confidence, or grieving that we have so little of either, but in simply assuring ourselves of the ground that we have to believe that God is our friend now and ever, and that He can be nothing else, and that the forgetfulness of this and nothing else has been our sin and shame.

— FREDERICK D. MAURICE

PSALM CVII, 23-30

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the Lord, and his wonders in the deep.

25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.

28 Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

In the garden of Count Okuma, the famous statesman who had so much to do with the making of modern Japan, I once saw a dozen Japanese women using a rough battering-ram consisting of a great beam of wood which at regular intervals they lifted and let fall. The weight of that beam was a fair measure of the united strength of those women. Yet with a modern jack, such as we use to lift our automobiles, any one of them could have commanded power sufficient to enable her easily to lift the beam alone.

So science, through its discovery of law, is increasing our mastery of the powers of nature, and we can set no limits to what it may still do for us. With a stick of dynamite we can blast the solid rock; by the touch of a button, set machinery in motion that will do the work of ten thousand men; through the radio, send messages that will reach the ears of millions. But the power we use in prayer is not our own but that of a Greater than we.

— WILLIAM ADAMS BROWN

I sorrowed that the golden day was dead,
Its light no more the countryside adorning;
But whilst I grieved, behold the East grew red with
morning.

I sighed that merry Spring was forced to go,
And doff the wreaths that did so well become her;
But whilst I murmured at her absence — lo 'twas
Summer.

I mourned because the daffodils were killed
By burning skies that scorched my early posies;
But while for these I pined, my hands were filled
with roses.

Half broken-hearted I bewailed the end
Of friendship, than which none had once seemed
nearer;
But whilst I wept I found a closer friend and dearer.

Thus I learned old pleasures are estranged,
Only that something better may be given —
Until at last we find this earth exchanged for
Heaven.

— Author Unknown

The New Testament gives the account of Peter's difficulty in calling on a Gentile. Peter would have insisted that he was a Christian. Peter was asked to visit a Gentile who was inquiring about Christianity. Now, Peter in all his life had never called upon a Gentile. At that point his Christianity came into collision with his prejudice. All honor to him because, so many centuries ago, his Christianity won the day! As he said to Cornelius later, after he had crossed the racial barricade and found a friend upon the other side: "Unto me hath God showed that I should not call any man common or unclean." That was Peter's second conversion, and there is no genuine Christianity without it. Cornelius, one suspects, was no more benefited by fraternizing with Peter than Peter was by fraternizing with Cornelius. Peter may have thought he was conferring a favor on Cornelius but afterwards, let us hope, he awoke to the fact that the whole Gentile world of incalculable spiritual wealth had been opened to him. If he had stayed at home with his prejudice he would have starved himself.

— HARRY EMERSON FOSDICK

But for one week, for one day, to have lived in the pure atmosphere of faith and love to God, of tenderness to man; to have beheld earth annihilated, and Heaven open to the prophetic gaze of hope; to have seen evermore revealed behind the complicated troubles of this strange, mysterious life, the unchanged smile of an Eternal Friend, and everything that is difficult to reason solved by that reposing trust which is higher and better than reason — to have known and felt this, I will not say for a *life*, but for a single blessed hour, *that*, indeed, is to have made experiment of Christianity.

— W. A. BUTLER

However perplexed you may at any hour become about some question of truth, one refuge and resource is always at hand: you can do something for someone besides yourself. When your own burden is heaviest, you can always lighten a little some other burden. At the times when you cannot see God, there is still open to you this sacred possibility, to *show* God; for it is the love and kindness of human hearts through which the divine reality comes home to men, whether they name it or not. Let this thought, then, stay with you: there may be times when you cannot find help, but there is no time when you cannot give help.

— GEORGE S. MERRIAM

CHESSE

Chess is the king of games. Its great squares leading across the board to the spot where every pawn may win a crown have always fascinated me. The sinister picture of God and the Devil moving the pawns about without their being consulted almost ruined it for me. But when Alice in her Wonderland wandered across my pathway, and I saw that the pieces moved themselves, the game became again to me a helpful parable. It enabled me to visualize somewhat the interest of Him whom I think of as watching its millions of pieces throughout the ages, as they work out their own destinies in the drama of life.



The problems of chess intrigue me infinitely more than any games of chance. An invaluable rule for me has always been: when two courses are open, choose the more venturesome. The emotions, faith, courage and love, I regard as my truest guides, because of their capacity as compared with the rigid limitations of a half ounce of protoplasmic thinking machinery. The golden rule is surely never "safety first," but "to answer life's S.O.S." — and for this courage is more vital equipment than shibboleths.

— WILFRED GRENFELL

We are all of us like the weavers of the Gobelins, who, following out the pattern of a well-known artist, endeavour to match the threads of divers colours on the wrong side of the woof, and do not see the result of their labours. It is only when the texture is complete that they can admire at their ease those loved flowers and figures, those splendid pictures, worthy of the palaces of kings. So it is with us. We work, we suffer, and we see neither the end nor the fruit. But God sees it, and when He releases us from our task, He will disclose to our wondering gaze what He, the great artist, everywhere present and invisible, has woven out of those toils that now seem so sterile, and He will then deign to hang up, in His palace of gold, the flimsy web that we have spun.

— FRÉDÉRIC OZANAM

Grant unto us, Almighty God, Thy peace that passeth understanding; that we, amid the storms and troubles of this our life, may rest in Thee, knowing that all things are in Thee, under Thy care, governed by Thy will, guarded by Thy love; so that with a quiet heart we may see the storms of life, the cloud and the thick darkness; ever rejoicing to know that the darkness and the light are both alike to Thee. Guide, guard, and govern us even to the end, that none of us may fail to lay hold upon the immortal life. Amen.

— GEORGE DAWSON

FAITH

Faith is the assurance of things hoped for, a conviction of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. . . .

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

— New Testament: Hebrews XI, 1-3; XII, 1-2

The roll of honour is almost entirely of men of action, not of saints and prophets. He names the men who legislated and fought for Israel, her great patriots. And then he passes to the martyrs for their country — those who “were stoned, were sawn asunder, slain with the sword, who wandered about in sheepskins and goatskins, in deserts and caves of the earth.” Those of whom the world was not worthy were fugitives and vagabonds on the earth.

— W. R. INGE

At peace with God, Jesus found Himself at peace with the universe. The idea of nature, that formidable screen erected between ourselves and God, destroying hope and quenching prayer, did not exist for Him. Nature — that was the Will of His Father. He submitted to it with confidence and joy, whereas we submit to it with desperate resignation. He did not feel Himself to be an orphan or an exile in the world; He conducted Himself in it with ease and in security, not as a slave, but as a son in the house which the Father filled with His presence. It is the Father that directs all things; He makes His sun to shine upon the evil and the good; He watches over the sparrows; He clothes the lilies of the field; He gives life and food, the body and raiment; He notices the work we have to do, the trials we must bear. He never leaves us to ourselves. His spirit vivifies and fortifies our own. He is at the origin of our life and at the end. We are ever in the Father's hands.

— LOUIS AUGUSTE SABATIER

I know men; and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires, and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religions the distance of infinity. . . .

Everything in Christ astonishes me. His spirit overawes me, and his will confounds me. Between him and whoever else in the world there is no possible term of comparison. He is truly a being by himself. His ideas and his sentiments, the truth which he announces, his manner of convincing, are not explained either by human organization or by the nature of things.



I search in vain in history to find the similar to Jesus Christ or anything which can approach the gospel. Neither history, nor humanity, nor the ages, nor nature, offer me anything with which I am able to compare it or to explain it. Here everything is extraordinary. The more I consider the gospel, the more I am assured that there is nothing there which is not beyond the march of events, and above the human mind.

— NAPOLEON BONAPARTE

Hard thinking, deep and instant repentance, drastic dealing with themselves, is what He demands of them; and the speed grows greater till He outstrips His most willing followers, for His work cannot wait their leisure. Thus, as we draw up to the Cross, He is left more and more alone, for He is pressing on to regions never visited before by the foot of living man; for a moment He Himself hesitates, and there is an hour of agony; but He goes on past all our power to follow Him even in thought, and by-and-by comes back with blessing upon His lips and unshadowed peace upon His face. . . . That He did come back, that there was something in His demeanour when He came which quieted all their fears, and made them strong enough to be left, is proved not only by the change in the tone of His words, by the new serenity which breathes upon us still as we read them, but still more by the change which came to them. Up till now they had cowered in a room with doors shut for fear of the Jews; after Pentecost, the consummation of Easter, even prison walls cannot hold them in, and they, like Him, are borne out and out and out, till they cover the wide world with the message He had brought them.

—J. J. FINDLAY

It is a good thing that the true historical Jesus should overthrow the modern Jesus, should rise up against the modern spirit and send upon earth, not peace, but a sword. He was not a teacher, not a casuist; He was an imperious ruler. It was because He was so in His inmost being that He could think of Himself as the Son of Man. That was only the temporally conditioned expression of the fact that He was an authoritative ruler. The names in which men expressed their recognition of Him as such, Messiah, Son of Man, Son of God, have become for us historical parables. We can find no designation which expresses what He is for us.

He comes to us as One unknown, without a name, as of old, by the lakeside, He came to those men who knew Him not. He speaks to us the same word: "Follow thou me!" and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is.

— ALBERT SCHWEITZER

When thou turn'st away from ill,
Christ is this side of thy hill.

When thou turnest toward good,
Christ is walking in thy wood.

When thy heart says, "Father, pardon!"
Then the Lord is in thy garden.

When stern Duty wakes to watch,
Then His hand is on the latch.

But when Hope thy song doth rouse,
Then the Lord is in the house.

When to love is all thy wit,
Christ doth at thy table sit.

When God's will is thy heart's pole,
Then is Christ thy very soul.

— GEORGE MACDONALD

O God, who makest cheerfulness the companion of strength, but apt to take wings in time of sorrow, we humbly beseech Thee that if, in Thy sovereign wisdom, Thou sendest weakness, yet for Thy mercy's sake deny us not the comfort of patience; and, since the fretfulness of our spirits is more hurtful than the heaviness of our burden, grant us that heavenly calmness, which comes of owning Thy hand in all things, and patience in the trust that Thou doest all things well. Amen.

— ROWLAND WILLIAMS

WAR AND PEACE

It is when men spend as much money and energy on peace as on war that Mars will have to look to his laurels. Peace does not grow of itself like Topsy. Peace is a period for the active use of intelligence. The sickness of the world must be cured not by fear or force, but by a change in the heart of each individual. In order to bring the Kingdom of God to earth something different from a safety-first policy is needed — something greater than “my country, right or wrong.” We cannot draw the line of our love at this nation because it is ours, and have no ability to display, or faith to act, on the basis of international love. “We are the people and wisdom shall die with us.” It is this kind of patriotism which lies at the root of war.

Can wars be made to cease? The play is in our hands. The harder the task, the more the credit and the greater the satisfaction. The coming of the Kingdom of God to earth depends upon co-operation, based on love for God and for one’s neighbour. Exclusive nationalism has little to say for itself; fear and selfishness talk loudly but have nothing unanswerable to say. Not until we can love all men, all races, all so-called nationalities as Christ loved them are we on the road to Peace on Earth.

— WILFRED GRENFELL

NATIONALISM

Nationalism at its best can be beautiful! At its best it is one of the unifying forces of the world. Here in this country it takes folk of every tribe, tongue, people, and nation and braids them together. It is stronger than creed, stronger than class, stronger than race. It takes diverse multitudes and makes them one, weaving America, like Joseph's coat, of many colours and yet unified. But just because we feel so deeply the beautiful meanings of nationalism when it is at its best we hate the more this new dogma of nationalism that rips our one God into tribal gods, tramples on the sacred heritage of a free conscience and makes of our Christianity an idle myth instead of a program of serious social action. Ah, men of Philippi, not all dead yet, who facing Christ, say still about His gospel: ". . . not lawful for us to receive, or to observe, being Romans."

There is the true patriot, not in the puppet of the state that the dogma of nationalism would produce. There is the hope of the people — not in one hundred percenters ready to jump in any direction when the government cracks the whip, but in men of independent consciences, in time of peace or war, willing to defy the nation in the interests of the nation.

— HARRY EMERSON FOSDICK

Patriotism in our schools today is displacing the older piety: it has its bible of imperial history, its ritual of the flag, its commemorative saints' days, its drill processions, and its consecrated vestments. The mystical sentiments which formerly were directed toward a distant deity are now claimed for the State and the social economic order it seeks to insure. "The Battle of Waterloo may have been won on the playing fields of Eton," remarks Bertrand Russell, "but the British Empire is being lost there."

— J. A. HOBSON

It is the tribal vanity of nationalism, the catch-words and hallucinations by which fear and rivalry over wide areas are stimulated and maintained. It is collective egotism, dividing the virtue and vice of the world along geographical lines. It is aggressive patriotism, cloaked in ignorance and prejudice, and perverted to selfish ends. The world has had far too much of this and has drunk the cup of its bitter consequences. Until the spread of this social disease is checked, there can be scant hope of a new order.

— RAYMOND B. FOSDICK

The man who gives vent to blind rage may feel the same satisfaction and relief as does the man who shows his indignation at some moral wrong. Yet in the long run those who misuse their powers destroy themselves by their very passions. Thus the greatest and permanent power comes to him who uses it not for his own personal ends, but for the good of his fellows; for only by such a use of it does he achieve the maximum inner harmony. Revenge, pride, and passion destroy the permanent inner harmony of the soul, even though they may temporarily energize it into activity. Chivalry, honour, and love, devoted to the service of others, tend to produce a transformation of instincts and a living harmony of the soul which can permanently keep open the sluiceways of power.

We can fill our sails with the very winds and gales which threaten the shipwreck of our lives; tap the resources of the lightning which ruthlessly destroys, and turn its electric power into the driving force of our enterprises.

— J. ARTHUR HADFIELD

LINCOLN CATHEDRAL

Sitting in Lincoln Cathedral and gazing at one of the loveliest of human works — for such the angel choir has been said to be — there arose within me, obliterating for the moment the thousand heraldries and twilight saints and dim emblazonings, a strong sense of reverence for the minds which had conceived and the hands which had executed such things of beauty. What manner of men were they who, in those (to us) dark days, could build such transcendent monuments? What was the secret of their art? By what spirit were they moved? Absorbed in thought, I did not hear the beginning of the music, and then, as a response to my reverie and arousing me from it, rang out the clear voice of the boy leading the antiphon, "That Thy power, Thy glory, and the mightiness of Thy kingdom might be known unto men." Here was the answer.

— SIR WILLIAM OSLER

PSALM XXXVII, 1-9

1 Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

4 Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

5 Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 Rest in the Lord, and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

Over forty-five years ago, when first I saw the Labrador, thirty thousand fisher folk, including their wives and families, borne in a thousand small schooners, earned their precarious living by fishing off that Coast. Yet there was not one artificial light of any kind along the whole Coast of hundreds of miles.

One dark night in the fall, when running south, in our little hospital ship, we were forced to make a harbour. Only one was possible to us, though beside a high cliff behind it that made it doubly dark, we knew of a reef across the mouth which had sounded the death knell of more than one vessel. Every man on deck strained his eyes as we got nearer and nearer to the cliffs. Suddenly a tiny twin light loomed up on the land, fixed, but too high to be on a house or schooner, and we steered straight for it. It showed the way into harbour as it had many another poor fellow in trouble. Some fishermen on that lonely shore had built a little wooden church on a high knoll and had placed a lamp in a bracket each side of the north windows. On bad nights they lighted these and swung them around to the middle, hoping to guide some vessel in distress to safety. Poor, cheap, shabby, despised, ten cent, kerosene, singlewick lamps, but that night filled with a gospel that solved our problem for us.

Do we not all know men — rich men, who, with all their wealth, are weary and wretched; learned men whose learning only makes them querulous and jealous; believing men whose faith is always souring into bigotry and envy? Every man knows what these need; just something which shall make them let themselves go out into the open ocean of complete self-sacrifice. They are rubbing and fretting and chafing themselves against the wooden wharves of their own interests to which they are tied. Sometime or other a great, slow, quiet tide, or a strong, furious storm, must come and break every rope that binds them, and carry them clear out to sea; and then they will for the first time know the true joy for which a man was made, as a ship for the first time knows the full joy for which a ship was made, when she trusts herself to the open sea and, with the wharf left far behind, feels the winds over her and the waters under her, and recognizes her true life. Only, the trust to the great ocean must be complete. No trial trip will do. No ship can tempt the sea and learn its glory so long as she goes moored by any rope, however long, by which she means to be drawn back again if the sea is too rough.

— PHILLIPS BROOKS

POETRY

Nothing will sustain you more potently than the power to recognize in your humdrum routine, as perhaps it may be thought, the true poetry of life — the poetry of the commonplace, of the ordinary man, of the plain, toil-worn woman, with their loves and their joys, their sorrows and their griefs. The comedy, too, of life will be spread before you, and nobody laughs more often than the doctor at the pranks Puck plays upon the Titanias and the Bottoms among his patients. The humorous side is really almost as frequently turned towards him as the tragic. Lift up one hand to heaven and thank your stars if they have given you the proper sense to enable you to appreciate the inconceivably droll situations in which we catch our fellow creatures. Unhappily, this is one of the free gifts of the gods, unevenly distributed, not bestowed on all, or on all in equal proportions. In undue measure it is not without risk, and in any case in the doctor it is better appreciated by the eye than expressed on the tongue.

— SIR WILLIAM OSLER

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;
Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What though in solemn silence all
Move round this dark terrestrial ball;
What though no real voice or sound
Amidst their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing, as they shine,
"The hand that made us is divine."

— JOSEPH ADDISON

The moral law within, that I know is alive, more intensely alive than anything else that I know of. But is its life a mere accident, a trivial by-product of the universal industries, while all the rest is stone dead? Or is it part of a larger and longer life, which embraces the starry firmament above and links me in a spiritual unity with these amazing activities in the nebula of Andromeda? Of two things, one. Either the whole is alive together, moral law and starry firmament dancing to the same immortal melody, or else the life that I have, moral law and all, is not worth very much. For myself I cannot but believe that it is all alive, not as a vegetable is alive, but as I am alive myself. I think there is a soul in it just as there is a soul in me.



Hear the words of one of the greatest of biologists, Dr. J. S. Haldane of Oxford — for the men of science are not all on the side of a dead universe, by no means! “The material world” — think of the nebula in Andromeda — “the material world,” he says, “which has been taken for a world of blind mechanism is in reality the spiritual world seen very partially. . . . The only real world is the spiritual world.”

— L. P. JACKS

It is when I have lifted up mine eyes that I am impressed with the solitary majesty of the Son of Man; it is in the elevation of my own moral view that I see Him to be what He is — the King of kings. When my moral view was not lofty I thought of Him as of other men; I would have built for Moses and Elias tabernacles by His side. But when the transfiguration glory touched me I awoke to His glory — His solitary, unrivalled glory. I saw Him to be the chief among ten thousand, and fairer than the children of men. Moses and Elias faded from the mountain's brow, and He stood alone in peerless unapproachable splendour; I saw no man there save Jesus only. I never knew before that it was so great a thing to be good, for I had not felt before the struggle between the old life and the new. It was only when, like the disciples on the mount, I had fallen prostrate in the struggle to be holy that I learned how really heroic it was to keep the conscience pure. It was from the depth of my conscious abasement that I lifted up mine eyes with longing to the hills of holiness.

— GEORGE MATHESON

We cannot see God until the image of God in which we were made has been converted by a life of service and devotion into a likeness of God stamped upon our souls. Until we are like Him, we cannot see Him as He is. Most of us have had glimpses in prayer of what this vision may be. But these experiences are so fugitive, and above all so formless, that we cannot afterwards picture them to ourselves, much less explain them to others. And they answer no particular questions; they add nothing to our knowledge — nothing definite and tangible. When we approach the great problems with only these fitful gleams to guide us, we understand why this Epistle insists that the religious life must begin with Faith. Faith is an act of self-consecration, in which the will, the intellect, and the affections all have their place. It is the resolve to live as if certain things were true, in the confident assurance that they are true, and that we shall one day find out for ourselves that they are true. The process of verification begins as soon as we have honestly set out to climb.

— W. R. INGE

CO-OPERATION

“My Children, *guard yourselves against false ideas of God.*” Do not think of Him as the angry fury incensed by us and needing propitiation; but as loving us, sorry for our failures, longing for our success, doing everything except pauperize us, conserving our individuality and our independence, dignifying us and making life worth while by challenging us with great opportunities, and putting the dignity of responsibility on our otherwise slavish puppet shoulders. God does not coerce; He co-operates.

Communism on a basis of force is bound to fail. But co-operation, which is communism on the basis of Christian consideration for your neighbour, is sure to succeed, and exactly in proportion to the sincerity with which it is practised. How many underestimate the value of the little bit each can do to help Almighty God! It is told of a parson that, seeing a labourer working on a patch of waste land, where a few small plants were growing, he leaned over the paling and remarked, “It is wonderful, Tom, what a lot we can do when we work with God.” “Yes,” replied the man, “but you should have seen it last year, Parson, when God had it all to himself.”

— WILFRED GRENFELL

FATIGUE

The chief cause of fatigue is not exhaustion but stagnation. . . . Nature is economic in her gifts: she will not give strength to those who will not expend it. . . . She is lavish in her gifts to those who will use them, and especially to those who devote them to Nature's altruistic ends, for such ends harmonize the soul. . . . Life demands expression, a purposeless life is a life of fatigue. . . . In the treatment of neurasthenia, the chief symptom of which is fatigue, it is often found that the "Weir Mitchell" treatment of inactivity and isolation is the worst a physician can prescribe.



Weakness results from the wastage caused by restlessness of mind; power comes from a condition of mental quietude. The secret of energy is to learn to keep the mind at rest, even in the multitude of life's activities.

—J. ARTHUR HADFIELD

FAITH

The great sufferers have been the great believers. . . . Out of the same door with Calamity walk Courage, Fortitude, Triumphant Faith, and Sacrificial Love. . . . The attitude of faith stands sharply opposed to its direct contrary, — the attitude of fear. . . . The physical effects of fear are deadly; it positively inhibits any useful thinking; and in the spiritual life its results are utterly demoralizing. Fear is the panic of a soul. . . . Man must pass from fear to faith. Let even a little faith arise in him, and power begins to return. . . . Faith is tonic; the results which follow a change of heart from fear to faith are miraculous. . . . Faith is the great encourager. . . . That is the attitude of faith; it does not deny the evil, but it sees around it, refuses to be obsessed or scared by it, and takes heart from a large view.

— HARRY EMERSON FOSDICK

O Lord, we beseech Thee to deliver us from fear of the unknown future, from fear of failure, from fear of poverty, from fear of bereavement, from fear of loneliness, from fear of sickness and pain, from fear of old age, and from fear of death; and fill our hearts with cheerful courage, and loving trust in Thee, through Jesus Christ our Lord. Amen.

— Prayers, Ancient and Modern

Jesus commands us to invert the relations that now prevail amongst men. When man shall love what he hates today and hate today what he loves, he will be a different being and life will become the opposite to what it now is. And as life today is made up of evil and despair, the new life, being its opposite in all things, will be goodness and happiness. For the first time bliss will be ours; the Kingdom of Heaven will begin on earth.



The sons of Adam have not believed the Lord's word. They have repeated His precepts without obeying them; and man, because of his spiritual deafness, still groans in an earthly hell which, from century to century, becomes more infernal. And these evils must continue until the pains become so unbearable that within the hearts of the damned themselves there will be born the hatred of hate until, in the frenzy of their despair, the very dying themselves shall rebel and be filled with love for them who strike them down. Then at last out of the all-encompassing gloom of suffering there shall shine forth the pure radiance of a miraculous springtide.

— GIOVANNI PAPINI

Lord of life and death,
We thank Thee for the great adventure of life,
With its untold possibilities,
Its incalculable chances,
Its mighty opportunities.

We thank Thee that — if we have Thee with us —
There is no monotony or weariness in the world;
But we go on — forever exploring and adventuring,
Across new seas where ship has never sailed before;
Through trackless forests where human foot has
never trodden.

We thank Thee that, for those who dwell with Thee,
Each day opens new a continent of vivid experience,
Each day shows new a world to conquer;
For Thy love is new every morning,
And life with Thee is daily born again from its
beginning. Amen

— JOHN S. HOYLAND

It was my good fortune to pay a visit to that most excellent Robot in the Century of Progress Exhibition in Chicago. Even the most dogmatic atheist would not suggest that THAT evinced no intelligence in its creation. Still it showed no sign of pleasure at the attention we showed it. It did not even seem bored. If it was incapable of virtue at least it displayed no vice.

No one attached any praise or blame to it or expected self-expression from it.

It takes an artist to appreciate beauty, a physiologist and anatomist to properly appreciate the human body. Yet one of the greatest mistakes in the world which leads to the greatest amount of trouble is just that — to mistake “it” for “him” or “her,” the Ford for the driver, a wardrobe for the wearer, a man for a robot.

Daily experience is the surest guide. There comes down the ages the voice of a Leader, “I am the Way.” I can see ranged down the centuries of progress, the true knights of all ages, who having taken that venture in faith have helped to carry the world’s burdens. On each heart is engraved our English Royal motto, “Ich Dien” (I serve), and on their swords the prayer, “Teach me to do today the thing that pleases Thee.”

— WILFRED GRENFELL

Christ has illuminated the world, not by what He did, but by what He was; His life is the Light of Men. We speak of man's lifework; the work of Jesus was His life itself. When I want to get light from others, I consult their books; when I want to get light from Christ I hang up His picture. It is not what He says that I chiefly treasure. The Sermon on the Mount is grand; but the Preacher is greater. It is good to be told that the pure in heart shall see God; but the vision of heaven in a pure man's face outweighs it all. They tell us that the Easter morning has revealed His glory; rather would I say that His glory has revealed the Easter morning. It is not resurrection that has made Christ; it is Christ that has made resurrection. To those who have seen His beauty, even Olivet can add no certainty; the light of immortality is as bright on His Cross as on His Crown. "I am the resurrection," are His own words about Himself — not "I teach," not "I cause," not "I predict," but "I am." He thought it almost superfluous to say "In My Father's house are many mansions;" His life should have been itself our light. "If it were not so, I would have told you."

— GEORGE MATHESON

Jesus is for ever the one Master of the human race. Other masters may come and go; a few are not unworthy to stand beside Him; but He only has given us God. The creeds may fail to explain the relationship of the Father and the Son but they testify to the discovery Jesus brought to mankind; we have found God in Him: to Him we owe all we know or are able to understand of the spiritual order: He is in very deed the Way, the Truth, and the Life. It is really Jesus we worship when we name the name of God. It is not that we have exalted Jesus to share God's throne but that our very conceptions of God have become exalted by being associated with the person of Jesus. And yet He is of ourselves; only once has the world seen perfect man, and that was in Jesus. The divinely human, the humanly divine, He has revealed to us our own possibilities, made us to glimpse a little of the glory that shall be when we know as we are known. In no forensic sense, but in simple and unescapable fact, He is Lord of all; our source, our goal; our Saviour, our Judge; our hope of ultimate victory over all the ills of our present lot and of entrance into everlasting habitations.

— REGINALD J. CAMPBELL

Beyond all the healthy reaction of His work was the superb escape of His Spirit. His mind was in no sense caged by His calling. It had a farflung reach. He had both tactics and strategy. He could confine Himself for the time to the quest of the lost sheep of the house of Israel, while yet looking for His Gospel to be preached in all the world and to the end of Time. He lived and wrought at common tasks in an unshadowed consciousness of God; and from His tools and His designs, His workshop and His quarry there came gifts that gave ballast to the thought-ships. He set sailing upon the Infinite Sea.

— A. D. MARTIN

*Almighty God, Lord of the storm and of the calm, the vexed sea and the quiet haven, of day and of night, of life and of death, — grant unto us so to have our hearts stayed upon Thy faithfulness, Thine unchangingness and love, that, whatsoever betide us, however black the cloud or dark the night, with quiet faith trusting in Thee we may look upon Thee with untroubled eye, and walking in lowliness towards Thee, and in loving-kindness towards one another, may abide all storms and troubles of this mortal life. We ask it for Thy mercy's sake, shown in Jesus Christ our Lord. Amen.

— GEORGE DAWSON

Flood Thou my soul with Thy great quietness!
O let Thy wave
Of silence from the deep
Roll in on me, the shores of sense to lave!
So doth Thy living water softly creep
Into each cave
And rocky pool where ocean-creatures hide
Far from their home, yet nourished of Thy tide.
Deep-sunk they wait
The coming of Thy great
Inpouring stream that shall new life communicate.
So let the great swell
And urge of grace
Refresh my weary mood,
Cleansing anew each sad and stagnant place
That seems shut off from Thee
And hardly hears the murmur of the sea!

— EVELYN UNDERHILL

In one of his essays Tolstoy says of Brulof, a celebrated Russian painter, that he one day corrected a pupil's study. The pupil, having glanced at the altered drawing, exclaimed, "Why, you only touched it a tiny bit, but it is quite another thing!" Brulof replied, "Art begins where the tiny bit begins." "That saying," Tolstoy goes on, "is strikingly true, not of art alone, but of all life. One may say that true life begins where the tiny bit begins — where what seem to us minute and infinitely small alterations take place. True life is not lived where great external changes take place, where people move about, clash, fight, and slay one another; but it is lived only where these tiny, infinitesimally small changes occur."

— HUBERT L. SIMPSON

The achievement of Christ, in founding by His single will and power a structure so durable and so universal, is like no other achievement which history records. The masterpieces of the men of action are coarse and common in comparison with it, and the masterpieces of speculation flimsy and insubstantial. When we speak of it the commonplaces of admiration fail us altogether. Shall we speak of the originality of the design, of the skill displayed in the execution? All such terms are inadequate. . . . No architect's designs were furnished for the New Jerusalem, no committee drew up rules for the Universal Commonwealth. If in the works of Nature we can trace the indications of calculation, of a struggle with difficulties, of precaution, of ingenuity, then in Christ's work it may be that the same indications occur. But these inferior and secondary powers were not consciously exercised; they were implicitly present in the manifold yet single creative art.



No man saw the building of the New Jerusalem, the workmen crowded together, the unfinished walls and unpaved streets; no man heard the clink of trowel and pickaxe; it descended out of heaven from God.

— JOHN R. SEELEY

WORK

In every man is born a spirit that is real, as well as a potential sonship of God, though defects in the human mechanism through which it has to relate itself may pervert its efforts and prevent its demonstrating itself. As I see the Christ, He teaches that the task of making life worth living is not a loafer's job. The slacker is not only miserable hereafter, but harmful and foolish here and now. In God's economy there is no waste. There is no "dump-heap" — unless it is we, who are free to become such. The way of the spirit, exactly as of the flesh, in a world like ours, spells labour — hard labour, whatever the end we seek. "He that will not work, neither shall he eat," is as sound philosophy as it is good Christian doctrine. Intentions must find occupation or wither; emotions must find outlet or burst. Work is the only salvation of what is good in man. To take refuge in saying that we should trust the Lord to do the least attractive end of the work is too often a form of selfishness or idleness.

Real religion involves real courage. The tough jobs are the very ones which appeal to real men.

— WILFRED GRENFELL

At my mother's knee, I learned that I was a responsible individual, not a mechanical robot, and that even I could do something worth while. At school, alone among six hundred other boys, I learned that physical courage is much commoner and "easier" than moral, and that all the worth while prizes of life must be won by fighting against the stream.

At the medical college of the largest hospital in London, where the vilest haunts of degradation and misery stood around its very doors, I learned that achievement by personal hard work brought the highest moments of human joy. It was said at "The London" that our chief physician's midnight candle was still alight when the chief surgeon, the most famous of his day, was lighting his early morning lamp, so that "the light of its workers never went out." Yet Lord Lister was called a fanatic, Sir Frederick Treves a self advertiser.

Everything, everywhere, every day taught me my own absolute need of help, body, soul and spirit, if ever I were to win out. Help came from every kind of unexpected sources, in the wake of experience as the years went by. Life has taught me that only to him that overcometh, shall be given the victory, but also, "He that overcometh shall inherit all things, and I will be his God and he shall be my son."

— WILFRED GRENFELL

Then Simon Peter answered him, Lord, to whom shall we go?

Thou hast the words of Eternal life.

— New Testament: St. John VI, 68

By whatever process the Gospels reached their present form, whether, that is, the evangelists made use of materials already existing, or depended upon a body of oral tradition, or were supernaturally guided in the writing of every word, the fact remains that the words of our Lord shine by their own light, they carry with them their own credentials. There are no other words like them anywhere. Like the Person who uttered them, they are unique. They are simple yet profound, calm yet intense, "mild yet terrible." They have a peculiar force which expresses authority. They do not persuade or entreat or reason with the hearer: they penetrate, they convict, they reveal. The charm and the wonder of them are as fresh today, for the unlearned as well as for the learned, as when the people "were astonished at His doctrine."

— CHARLES F. D'ARCY

ST. JOHN VI, 5-14

Looking up, and noticing that a great crowd was coming towards him, Jesus said to Philip:

"Where are we to buy bread for these people to eat?" He said this to test him, for he himself knew what he meant to do.

"Twenty pounds' worth of bread," answered Philip, "would not be enough for each of them to have a little."

"There is a boy here," said Andrew, another of his disciples, Simon Peter's brother, "who has five barley loaves and two fishes; but what is that for so many?"

"Make the people sit down," said Jesus.

It was a grassy spot; so the men, who numbered about five thousand, sat down, and then Jesus took the loaves, and, after saying the thanksgiving, distributed them to those who were sitting down; and the same with the fish, giving the people as much as they wanted. When they were satisfied, Jesus said to his disciples:

"Collect the broken pieces that are left, so that nothing may be wasted."

The disciples did so, and filled twelve baskets with the pieces of the five barley loaves, which were left after all had eaten.

— Twentieth Century New Testament

MIRACLES

According to the Christian case, the miracles of Christ belong to the life and work of One who has changed, and changed immeasurably for the better, the moral and religious condition of great nations, and whose power after the lapse of eighteen centuries is still unspent. In the narratives which record the miracles of Christ the miracles are not the most wonderful elements: His teaching, His unique Personality, the Divine perfection revealed under human conditions in His character and history, are more wonderful still. Finally, His appearance has proved to be the transcendent fulfilment of a great hope which, for many centuries, had been the stay, the strength, and the consolation of the race from which He sprang, a race to which had come an exceptional knowledge of God. That Christ should have worked miracles does not surprise me. It would have surprised me if He had not.

— R. W. DALE

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Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my redeemer.

— Psalm XIX, 14

There is another kind of silence to be cultivated, besides that of the tongue as regards others. I mean silence as regards one's self, — restraining the imagination, not permitting it to dwell over much on what we have heard or said, not indulging in the phantasmagoria of picture thoughts, whether of the past or future. Be sure that you have made no small progress in the spiritual life, when you can control your imagination, so as to fix it on the duty and occupation actually existing, to the exclusion of the crowd of thoughts which are perpetually sweeping across the mind. No doubt you cannot prevent those thoughts from arising, but you can prevent yourself from dwelling on them; you can put them aside, you can check the self-complacency, or irritation, or earthly longings which feed them and, by the practice of such control of your thoughts, you will attain that spirit of inward silence which draws the soul into a closer intercourse with God.

— JEAN N. GROU

No one has seriously denied that Jesus was an optimist, although it has been hinted that He was a dreamer, and no one can object to the optimism of Jesus, for it was in spite of circumstances. He was born of a peasant woman; in early age He worked for His bread; as a Prophet He depended on alms; during the great three years He knew not where to lay his head. But the bareness and hardship of His life never embittered His soul, neither do they stiffen Him into Stoicism. A sweet contentment possessed Him, and He lives as child in His Father's house. The poorest of men warns His disciples against carking care and vain anxiety; He persuades them to a simple faith in the Divine Providence. They are to "Take no thought for the morrow, for the morrow will take thought for the things of itself." "Sufficient unto the day is the evil thereof." They are to "behold the fowls of the air," and to "take no thought for meat or drink"; to "consider the lilies of the field," and to "take no thought for raiment." Jesus met the grinding poverty of a Galilean peasant's life with one inexhaustible consolation, — "Your Heavenly Father knoweth that ye have need of all these things."

— JOHN WATSON

The man of today repeats the complacent dictum of Frederick the Great in regard to the inevitability of war, and makes ready his weapons for the next outbreak. Indeed, on this subject of force as the final arbiter of tribal difficulties — the last court of appeals — he is the victim of the same irrational impulses that have swayed him from the beginning of time — primitive impulses that antedate reason and that disregard any law or purpose other than their own satisfaction. Only now he rationalizes these impulses more cleverly than he used to do, and tries to give war a reasonable position by wrapping it up in the flag, or by calling it “a war to end war,” or by attributing to it some objective cause such as the necessity of repelling “the Huns,” or “manifest destiny,” or the defense of national honour, or the protection of women and children. Or, he will frankly argue that because irrational impulse is primitive, and overpowering in everyone in whom it is stimulated, it is, after all, natural; and therefore war, as one of its forms of activity, cannot be abolished. Consequently, it must be accepted, and consequently, too, the best of possible reasons must be found to justify it.

— RAYMOND B. FOSDICK

Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

— New Testament: St. Matthew XVIII, 21-22

Our own imperfection makes us hasty to rebuke the imperfect; and it is a very subtle and all-pervading self-love which cannot forgive the self-love of others. The stronger it is, the more critical will the censor be: there is nothing so irritating to a proud, self-willed mind as the self-will of a neighbour; and another man's passion seems intolerably ridiculous, unbearable to a man who is given up to his own. But he who is full of the Love of God, on the contrary, is full of forbearance, consideration and indulgence.

— FÉNELON

Never let your thoughts dwell on a matter in which another has made you sore. If you do a hundred aggravating circumstances will spring up in your mind, which will make the slightest offence swell up to the most formidable dimensions. Try to realize God's Presence; the realizing it ever so little has a wonderfully soothing and calming influence. "My Presence shall go with thee, and I will give thee rest."

— THE BISHOP OF GOULBURN

There are thousands of outcasts, men and women who have sinned, or who have never heard a word of kindness from their very birth. They are the hundredth sheep. If you wish to be to them, when they cross your path, like Christ and God, do not stand apart, — help to save a few from the terror of despair. Have you never asked yourself how much you may have done indirectly to swell those dreadful ranks, how thoughtlessness again and again repeated in matters that pertain to everyday life — for so wonderfully is society knit together — may have driven many into the outcast life?



There is a careless habit of "plain speaking," and the way we have of pluming ourselves upon it, till it passes with some into over-bearingness, and with others into acute disagreeability. We little think how much it jars persons more sensitive than ourselves, and how much suffering it gives! It is good to be plain spoken, but within the limits of charity. Still more mischievous is that looseness of tongue which proclaims everything that its owner has heard from another, without a thought whether the other may like what has been said, in a moment of abandon, to be proclaimed upon the house tops, which seems to think that nothing is sacred to feeling and that no seal of confession, though not exacted, ought to be laid upon the lips. That is abominable want of thought and love.

— STOPFORD BROOKE

O SWEET CONTENT

Art thou poor, yet hast thou golden slumbers?
O sweet content!

Art thou rich, yet is thy mind perplexèd?
O punishment!

Dost thou laugh to see how fools are vexèd
To add to golden numbers, golden numbers?
O sweet content! O sweet, O sweet content!

Work apace, apace, apace, apace;
Honest labour bears a lovely face.
Then hey nonny nonny, hey nonny nonny!

Canst drink the waters of the crispèd spring?
O sweet content!
Swim'st thou in wealth, yet sink'st in thine own
tears?
O punishment!

Then he that patiently want's burden bears,
No burden bears, but is a king, a king!
O sweet content! O sweet, O sweet content!
Work apace, apace, apace, apace;
Honest labour bears a lovely face.
Then hey nonny nonny, hey nonny nonny!

— THOMAS DEKKER

Even by our material gauges *faith* has given proof of its vast and unquenchable power. Matter is but a form of energy — and what is so energetic as faith? What does sober rational experience say? Can materials, guns, bombs, swords, give us the things we desire most? Can they bring peace, and joy? Can they even prevent crime in our country? Can gold? Faith certainly can and only faith. Therefore I *will* to believe.

Judged by results, faith accomplishes more than matter. Faith is scientifically more real than matter — if “momentum” is a proof that matter exists. Faith in the Eternal Spirit is as solid, and demonstrable to our senses, as matter. It is by following it, as Christ reveals it, that we are, so He said, to have the light of life. It is only by experience that we here in our material bodies, cramped and confined by physical earthly limitations, attain to knowledge. He says that hereafter, apart from the body, freed from it, we shall know as we are known. He said that only by having faith ourselves can we demonstrate faith to others — that by following Him we become fishers of men. We cannot buy or beat our dearest and closest into the possession of this faith.

— WILFRED GRENFELL

Not what, but WHOM, I do believe!
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give.

Not what, but WHOM!
For Christ is more than all the creeds,
And His full life of gentle deeds
Shall all the creeds outlive.

Not what I do believe, but WHOM!
WHO walks beside me in the gloom?
WHO shares the burden wearisome?
WHO all the dim way doth illume,
And bids me look beyond the tomb
The larger life to live?

Not what I do believe,
BUT WHOM!
Not what,
BUT WHOM!

— JOHN OXENHAM

I do not believe that we can put into anyone ideas which are not in him already. As a rule there are in everyone all sorts of good ideas, ready like tinder. But much of this tinder catches fire, or catches it successfully, only when it meets some flame or spark from outside, *i.e.*, from some other person. Often too, our own light goes out, and is rekindled by some experience we go through with a fellow-man. Thus we have each of us cause to think with deep gratitude of those who have lighted the flames within us. If we had before us those who have thus been a blessing to us, and could tell them how it came about, they would be amazed to learn what passed over from their life into ours.

Similarly, not one of us knows what effect his life produces, and what he gives to others; that is hidden from us and must remain so, though we are often allowed to see some little fraction of it, so that we may not lose courage. The way in which power works is a mystery.

— ALBERT SCHWEITZER

A wise man will extend this lesson to all parts of life, and know that it is always the part of prudence to face every claimant, and pay every just demand on your time, your talents, or your heart. Always pay; for, first or last, you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt. If you are wise you will dread a prosperity which only loads you with more. Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base — and that is the one base thing in the universe — to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand.

— RALPH WALDO EMERSON

How the whole history of humankind is like that scene which took place at the foot of Tabor while Jesus was being transfigured on the top. You remember how, in Raphael's great painting of Christ's Transfiguration, the whole story is depicted. Up above, Christ is hovering in glory, lifted from earth and clothed in light and accompanied on each side by His saints. Down below, in the same picture, the father holds his frantic child, and the helpless disciples are gazing in despair at the struggles which their charms have wholly failed to touch. It is the peace of divine strength above; it is the tumult and dismay of human feebleness below. But what keeps the great picture from being a mere painted mockery is that the puzzled disciples in the foreground are pointing the distressed parents of the child up to the mountain where the form of Christ is seen. They have begun to get hold of the idea that what they could not do He could do. So they are on the way to the faith which He described to them when they came to Him with their perplexity.

— PHILLIPS BROOKS

Knowledge and wisdom, far from being one,
Have oft-times no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more!

— WILLIAM COWPER

O God, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; grant us, in our doubts and uncertainties, the grace to ask what Thou wouldst have us to do; that the Spirit of wisdom may save us from all false choices, and that in Thy light we may see light, and in Thy straight path may not stumble, through Jesus Christ our Lord. Amen.

— WILLIAM BRIGHT

The best teachers in life are far from being those who know most, or think themselves wisest. Show me a schoolmaster who does not love his boys and you show me one who is of no use. Our faith in our sonship of God is immensely strengthened by the puzzling fact that even God cannot force goodness into us, His sons, because we share His nature.

— WILFRED GRENFELL

When you walk along the street, keep to the right.
When you ascend or descend a stairway, keep to the right.
When you are in doubt, keep to the right.
When you know a course is wrong, keep to the right.
When temptation confronts you, keep to the right.
When misfortune or prosperity comes to you, keep to the right.
When men fail you, keep to the right.
When you feel discouraged, keep to the right.
When the world misunderstands you, keep to the right.
When everything seems to go dead wrong, keep to the right.
When you think the worst has come, keep to the right. Think right, act right, do right, and all will be right with you.

— GRENVILLE KLEISER

Spend not your time in that which profits not; for your labor and your health, your time and your studies are very valuable. Study that which is profitable, that which will make you useful to churches and commonwealths, that which will make you desirable and wise. But your great care is to be in the things of God and of religion, in holiness and true wisdom, remembering the saying of Origen, "That the knowledge that arises from goodness is something that is more certain and more divine than all demonstration," than all other learnings of the world.

— JEREMY TAYLOR

SIN

Christ sees a man in sin, and says, "Every power which that man sins with he might be holy with. Every faculty he serves the devil with, he might serve Me with. With all the richness with which he is wicked he might be good. I will go and put Myself into his life, and its vigorous vitality taking hold of Me, a little at first, shall possess Me more abundantly till I have transformed it to Myself."

— PHILLIPS BROOKS

Ruskin tells us that on the gateway of Amiens Cathedral there are twelve statues of the Apostles, and below them a symbolism in stone of the special Virtue they are supposed to represent. The sculpture is in two parts, representing the Apostle's leading virtue in contrast with its kindred weakness. Thus in the case of St. Peter the great quality is Courage: and on top of the panel of the sculpture you see a man fleeing from a tiger, — a picture of St. Peter's cowardice on the night of the Betrayal. On the panel below you see the same man riding on the very tiger from which before he fled. The very thing that had made him a coward is now transformed into the instrument of his courage. It has become the charger on which he rides to victory.

— JAMES MOORE HICKSON

Be like the promontory, against which the waves continually break; but it stands firm, and tames the fury of the water around it. Unhappy am I, though this has happened to me? Not so, but happy am I, though this has happened to me, because I continue free from pain, neither crushed by the present, nor fearing the future. Will, then, this which has happened prevent thee from being just, magnanimous, temperate, prudent, secure against inconsiderate opinions and falsehood? Remember, too, on every occasion which leads thee to vexation to apply this principle: that this is not a misfortune, but that to bear it nobly is good fortune.

— MARCUS AURELIUS

Religion helps us to bear the facts of life. . . . Religion may teach us that reality must be borne for the sake of helping God win against the forces of the Prince of Darkness. Whereupon we pull ourselves together, and clear our minds, and see if we cannot meet the problems of life face to face. In this attitude of spiritual courage, nervous and mental disturbances may sometimes completely disappear. The reason is this: the psychic energy that has been wasted in mere dreams and phantasies is now turned to better account, and is used in fighting the devil and all his devices.

— L. E. EMERSON

A LABOURER'S LAND

Life is like Labrador, a Labourer's Land. It is intended to produce that which no loafer's land anywhere can ever produce, the character of sons of God. Can any one desire a world better suited for all, but, like all other valuable prizes, it has to be won always with sacrifice. Life, joy and hope and peace are the slow-growing fruits of the spirit. Love spells sacrifice. True joy spells achievement. Hope thrives best in hard times. Peace is a result of victory over self. The most meticulous emphasis on the letter of the Gospel is more likely to kill than to make alive. The way of the spirit, exactly as of the flesh, in a world like ours, spells labour—hard labour, whatever the end we seek. I expect that the land "beyond the horizon" is a "Labourer's Land" where no one will be unemployed.



The lure of the Labrador is not its finished civilization but its eternal challenge; the challenge to get up and help others, the chivalry of the Christ service.

— WILFRED GRENFELL

On a certain Palm Sunday, a service for children was held in the Cathedral prior to a procession; and after speaking to the child awhile, Savonarola turned to the men and women present and cried, "Florence, behold! This is the Lord of the Universe and would fain be thine. Wilt thou have Him for thy king?" And the multitude answered, "Long live Christ our King!"

Savonarola has left us for his monument the thought of Jesus as the great overlord of our corporate life. In these democratic days there is a growing sense of the incongruity of conceiving Jesus under terms of secular monarchy. But what was in Savonarola's mind is plain. He meant that our legislation shall be conceived in His spirit, that it shall be enacted and administered along the lines of His will, and that our public bodies, from Parliament and Congress down to the veriest sub-committee of parish councillors or selectmen, shall sit as it were in His presence. Let His will be the touchstone of our enactments, let His principles become the fundamentals of civic and national life, let His character become the citizen's ideal. Thus Savonarola, though he be dead, yet speaketh; and this generation, God knows, needs to listen to him.

— R. ROBERTS

ACTS III, 1-10

One day, as Peter and John were going up into the Temple Courts for the three o'clock Prayers, a man, who had been lame from his birth, was being carried by. This man used to be set down every day at the gate of the Temple called "the Beautiful Gate," to beg of those who went in. Seeing Peter and John on the point of entering, he asked them to give him something. Peter fixed his eyes on him, and so did John, and then Peter said: "Look at us."

The man was all attention, expecting to get something from them; but Peter added: "I have no gold or silver, but I give you what I have. In the Name of Jesus Christ of Nazareth I bid you walk." Grasping the lame man by the right hand, Peter lifted him up. Instantly the man's feet and ankles became strong, and, leaping up, he stood and began to walk about, and then went with them into the Temple Courts, walking, and leaping, and praising God. All the people saw him walking about and praising God; and, when they recognized him as the man who used to sit begging at the Beautiful Gate of the Temple, they were utterly astonished and amazed at what had happened to him.

— Twentieth Century New Testament

The simplest sights we met —
The Sower flinging seed on loam and rock;
The darnel in the wheat; the mustard-tree
That hath its seed so little, and its boughs
Wide-spreading; and the wandering sheep; and
nets

Shot in the wimpled waters, — drawing forth
Great fish and small: — these, and a hundred such,
Seen by us daily, never seen aright,
Were pictures for Him from the page of life,
Teaching by parable.

— EDWIN ARNOLD

Whatsoever is not simple, whatsoever is affected, boastful, and wilful — covetous — tarnishes, even destroys, the heroic character of a deed; because all these faults spring out of self. On the other hand, whenever you find a perfectly simple, frank, unconscious character, there you have the possibility at least of heroic action. For it is nobler far to do the most commonplace duty in the household or behind the counter, with a single eye to duty, simply because it must be done, — nobler far, I say, than to go out of your way to attempt a brilliant deed with a double mind.

— CHARLES KINGSLEY

SECURITY

Mankind cannot and will not live without some deep satisfaction for this inward need for spiritual security.

It is true in religion that the search for security through faith can be a narcotic and issue in lazy saints who trust in God and are good for nothing.

Was Jesus' religion an opiate? Did He in consequence live a lazy life? Was He soft and inadventurous? Did He lie down upon His faith? And I ask whether you think that in the long run we are going to get His radiant character, His unconquerable courage, His tireless faith in a world worth dying for, His capacity for sustained endurance and self-sacrifice, out of people who have within them no strong foundation or spiritual steadfastness?

Do we not know that a man who cannot sleep cannot work? So a great religious faith does put at the central core of a man's soul steadiness, restfulness, confidence, peace, and out of it comes the best work that ever has been done.

We want security and friendship, but these are not enough. We want Adventure.

— HARRY EMERSON FOSDICK

It is our emotions that make us mentally noisy, and if permitted to continue clamorous and rebellious they are likely to affect the delicate action of the heart's rhythm, the digestive process, and the alkalinity of the life stream.

There are three emotional states against which we should be on our guard, and which we should learn to muzzle and control. They are Hate and Anger and Fear. They all blend and move into one another.

Anger is only our hate set on fire. Anger is a state of conflagration, hate in action. But at the bottom of both hate and anger is Fear. We never hate or fight one whom we do not fear, our anger being a disguised fear.

God has given us three master capacities, Faith, Hope and Love, and Paul says of these that they will "abide." They are almost the only things that will abide, that will ride the rough seas across which we must sail, that will pass unburnt through raging flames. When all these ruinous influences are over, we shall find that "these three abide." But Paul adds at this point a wonderful statement, namely, that the "greatest of these" is Love. And Paul was not only right but profoundly and scientifically right, because Faith and Hope are really phases or aspects of Love.

— JOHN S. BUNTING

A GRADELY PRAYER

Give us, Lord, a bit o' sun,
A bit of work and a bit o' fun;
Give us aw in th' struggle and splutter
Eaur daily bread and a bit o' butter.
Give us health, eaur keep to make
An' a bit to spare for poor folks' sake;
Give us sense, for we're some of us duffers,
An' a heart to feel for aw that suffers;
Give us, too, a bit of a song,
An' a tale and a book to help us along;
An' give us our share o' sorrow's lesson
That we may prove heaw grief's a blessin',
Give us, Lord, a chance to be
Eaur gradely best, brave, wise an' free,
Eaur gradely best for eaurself and others,
Till aw men larn to live as brothers.

— Author Unknown

Jesus never assumed the moral pose which some men do in trying to set an example; in fulfilling His calling in word and deed He showed what moral perfection is. On one occasion He is represented as doing something for the sake of example. When He had washed the disciples' feet, He enforced the meaning of His deed in the words: "I have given you an example, that ye also should do as I have done to you." As the deed, however, was one of humble service, there was in it no moral pose, which is often so offensive in those who offer themselves as patterns to their fellows. . . . Literal reproduction of what He said and did is not to follow His example; but vital participation in His motive, disposition, purpose is. His vocation on the one hand, and His circumstances on the other, were so unlike ours, that such artificial imitation would be a moral absurdity. His perfection, while it humbles, also encourages us, for it is the perfection of the grace that enables us to do what it enjoins; it is a pattern which does not make us despair, because it is also a power that is sufficient according to our faith for every demand.

— ALFRED ERNEST GARVIE

A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.



And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father.



And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it: and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found.

— New Testament: St. Luke XV, 11-13, 17-18,
20-24

No one can write his real religious life with pen or pencil. It is written only in actions and its seal is our character, not our orthodoxy. Whether we, our neighbour, or God is the judge, absolutely the only value of our "religious" life to ourselves or to any one is what it fits us for and enables us to do. Creeds, when expressed only in words, clothes, or abnormal lives, are daily growing less acceptable as passports to Paradise. What my particular intellect can accept cannot commend me to God. His "well done" is only spoken to the man who "wills to do His Will."

The extraordinary revelations of some Power outside ourselves leading and guiding and helping and chastening are, I am certain, really the ordinary experiences of every man who is willing to accept the fact that we are sons of God. Only a child, however, who submits to his father can expect to enjoy or understand his dealings. If we look into our everyday life, we cannot fail to see that God not only allows but seeks our coöperation in the establishment of His kingdom. To live "as seeing Him who is invisible" is my one ideal which embraces all the lesser ideals of my life.

— WILFRED GRENFELL

PSALM CXXI, 1-8

1 I will lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh from the Lord, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The Lord is thy keeper: the Lord is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The Lord shall preserve thee from all evil: he shall preserve thy soul.

8 The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

In quietness and in confidence shall be your strength.

— Old Testament: Isaiah XXX, 15

There are two atmospheres in which you may work, the atmosphere of trust and the atmosphere of worry. The atmosphere of trust is a religious atmosphere, and the atmosphere of worry is a worldly atmosphere.

— Author Unknown

St. Chrysostom's famous counsel: "Depart from the highways and transplant thyself into some enclosed ground, for it is hard for a tree that stands by the wayside to keep its fruit till it be ripe."

No soul can preserve the bloom and delicacy of its existence without lonely musing and silent prayer: and the greatness of this necessity is in proportion to the greatness of the soul.



In God's designs there is no haste, no rest, no weariness, no discontinuity; all things are done by Him in the majesty of silence, and they are seen under a light that shineth quietly in the darkness, "showing all things in the slow history of their ripening."

— FREDERIC W. FARRAR

For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

— Old Testament: Ezekiel XXXIV, 11-16

The artistic sense of perfection in work is another much-to-be-desired quality to be cultivated. No matter how trifling the matter on hand, do it with a feeling that it demands the best that is in you, and when done look it over with a critical eye, not sparing a strict judgment of yourself. This it is that makes anatomy a student's touchstone. Take the man who does his "part" to perfection, who has got out all there is in it, who labours over the tags of connective tissue, and who demonstrates Meckel's ganglion in his part — this is the fellow in after years who is apt in emergencies, who saves a leg badly smashed in a railway accident, or fights out to the finish, never knowing when he is beaten, in a case of typhoid fever.

— SIR WILLIAM OSLER,

This is the gospel of labour, ring it, ye bells of
the kirk!

The Lord of Love came down from above, to live
with the men who work;

This is the rose that He planted, here in the thorn-
cursed soil:

Heaven is blest with perfect rest, but the blessing
of Earth is toil.

— HENRY VAN DYKE

By culture I mean the process by which the powers and faculties of human beings are liberated, organized, educated and developed. The main object in the civilization of culture is not to increase the power of the State but to promote the best mode of living among the citizens, and it attaches more importance to their personal characters than it does to their possessions. It aims first at human development.



Imagine the world divided into a number of States each of which had chosen, for its main object, to help its citizens to "live the good life," to liberate their faculties, to develop their powers of intelligence and enjoyment to the utmost possible pitch — the sort of State that Aristotle had in mind. How comparatively easy the formation of a real community of nations would now become!



Culture in the sense in which I am using the word, not as mere varnish, but as human development, is essentially an international and co-operative enterprise.

— L. P. JACKS

Lord, what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosom take!
What parchèd grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others — that we are not always strong,
That we are sometimes overborne with care —
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee.

— RICHARD CHEVENIX TRENCH

Christ is the predestined point of unity in which earth and heaven, Jew and Gentile, meet and are one. Christ's Death is the triumph of peace in the spiritual world. Peace among men is secured, because the Cross is the centre of the regenerated world, as of the moral universe. Divided races, religions, nationalities, classes, meet beneath the Cross; they embrace as brethren; they are fused into one vast society which is held together by an Indwelling Presence, reflected in the general sense of boundless indebtedness to a transcendent Love.

— HENRY P. LIDDON

LABELS

It cannot be emphasized too strongly at the outset, that religion in everyday life is not any mental submission or attitude, or infallible comprehension. Religion is "doing justly, loving mercy, and walking humbly before God." The way one man gets his inspiration and his power is not any other man's business or responsibility — nor need it have any label.

Once a Sunday School class which I was taking from the purlieus of East London for a summer holiday, stole, on a station platform, a whole assortment of labels and succeeded in tagging every article of luggage that they could get near, exactly as their fancy dictated. Labels do not necessarily insure arrival at the desired haven.

When it comes to setting bones, operating on blind eyes, picking up orphan children, giving a chance to the under-dog, helping lame ones over stiles, it is wonderful to see in what similar actions our differing opinions result. That is what God judges us by, so Christ told us. Think of a Protestant pill or a Roman Catholic plaster!

— WILFRED GRENFELL

Never in a prince's palace have I slept on golden
bed,
Never in a hermit's cavern have I eaten unearned
bread.

Born within a lowly stable, where the cattle round
me stood,
Trained a carpenter in Nazareth, I have toiled,
and found it good.

They who tread the path of labour follow where my
feet have trod ;
They who work without complaining do the holy
will of God.

Where the many toil together, there am I among
my own ;
Where the tired workman sleepeth, there am I with
him alone.

I, the peace that passeth knowledge, dwell amid the
daily strife ;
I, the bread of heaven, am broken in the sacra-
ment of life.

— HENRY VAN DYKE

The most valuable knowledge we can have is how to deal with disappointments. All acts and facts are a product of spiritual power, the successful ones of power which is strong enough; the unsuccessful ones of power which is too weak. Does my behaviour in respect of love effect nothing? That is because there is not enough love in me. Am I powerless against the untruthfulness and the lies which have their being all around me? The reason is that I myself am not truthful enough. Have I to watch dislike and ill-will carrying on their sad game? That means that I myself have not yet completely laid aside small-mindedness and envy. Is my love of peace misunderstood and scorned? That means that I am not yet sufficiently peaceloving.

The great secret of success is to go through life as a man who never gets used up. That is possible for him who never argues and strives with men and facts, but in all experiences retires upon himself, and looks for the ultimate cause of things in himself.

— ALBERT SCHWEITZER

A purposeless life is a life of fatigue. Mental fatigue, as we have already said, is not due to exhaustion but to stagnation. It is a law of nature — a law of life — that only by giving shall we receive. None is so healthy and fresh as he who gives freely of his strength, and thereby liberates his impulses and instinctive powers into quickened activity.

When we have to face danger, then courage comes; when trial puts a long-continued strain upon us, we find ourselves possessed by the power to endure; or when disaster ultimately brings the fall which we so long dreaded, we feel underneath us the strength as of the everlasting arms. Common experience teaches that, when great demands are made upon us, if only we fearlessly accept the challenge and confidently expend our strength, every danger or difficulty brings its own strength — “As thy days so shall thy strength be.”

— J. ARTHUR HADFIELD

Worry is born of fear and is a form of fear. A fear that springs from our outlook upon the future that stretches before us and for which we feel ourselves inadequate. It comes from an Anglo-Saxon word which means “to strangle.” It “chokes” just like the grape vine was choking the maple.

— JOHN S. BUNTING

Bereavement is the deepest initiation into the mysteries of human life, an initiation more searching and profound than even happy love. Love remembered and consecrated by grief belongs, more clearly than the happy intercourse of friends, to the eternal world; it has proved itself stronger than death. Bereavement is the sharpest challenge to our trust in God; if faith can overcome this, there is no mountain which it cannot remove. And faith can overcome it. It brings the eternal world nearer to us, and makes it seem more real. It is not that we look forward to anything remotely resembling Ezekiel's vision of the valley of dry bones. Still less could we find any comfort from the pathetic illusions of modern necromancy. These fancies have nothing to do with our hope of immortality, which would be in no way strengthened by such support. Rather does pure affection, so remembered and so consecrated, carry us beyond the bourne of time and place altogether. It transports us into a purer air, where all that has been, is, and will be, lives together, in its true being, meaning and value before the throne of God.

— W. R. INGE

THE GOOD SHEPHERD

St. John X, 1-10

"In truth, I tell you, whoever does not go into the sheepfold through the door, but climbs up at some other place, that man is a thief and a robber; but the man who goes in through the door is shepherd to the sheep. For him the watchman opens the door; and the sheep listen to his voice; and he calls his own sheep by name, and leads them out. When he has brought them all out, he walks in front of them, and his sheep follow him, because they know his voice. They will not follow a stranger, but will run away from him: because they do not know a stranger's voice." This was the allegory that Jesus told them, but they did not understand of what he was speaking.

So he continued: "In truth I tell you, I am the Door for the sheep. All who came before me were thieves and robbers; but the sheep did not listen to them. I am the Door; he who goes in through me will be safe, and he will go in and out and find pasture. The thief comes only to steal, to kill, and to destroy; I have come that they may have Life, and may have it in greater fulness."

— Twentieth Century New Testament

LAUNCH YOUR BEST IDEAS TODAY

The antidote for sorrow, worry, and discouragement is useful occupation. The next best thing to doing a kindly act is to be appreciative of one. Progress comes from not making the same mistake twice. It is well to be sure that your train of thought is on the right track. Debt and disease are equally destructive. A thing you don't need is dear at any price. It is far better to live for a man than to die for one. Do at least one kind act every day, and your life will grow in beauty and power. To hesitate is weakness, to turn back is defeat. Look for big values in life and you will be more likely to find them. This is the day of days to launch your new ideas and to demonstrate your worth. The Golden Rule is twelve inches long.

— GRENVILLE KLEISER

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In life, as in art, and as in mechanics, the only profitable teaching is the teaching by example.

When a particular belief is fruitful in nobleness of character, we need trouble ourselves very little with scientific demonstrations that it is false.

Nobleness of character is nothing but steady love of good, and steady scorn of evil.

Prosperity, enjoyment, happiness, comfort, peace, whatever be the name by which we designate that state in which life is to our own selves pleasant and delightful, as long as they are sought or prized as things essential, so far they have a tendency to disenoble our nature, and are a sign that we are still in servitude to selfishness. Only when they lie outside us, as ornaments merely to be worn or laid aside as God pleases — only then may such things be possessed with impunity.

The knowledge which a man can use is the only real knowledge, the only knowledge which has life and growth in it, converts itself into practical power. The rest hangs like dust about the brain or dries like rain-drops off the stones.

— RICHARD H. FROUDE

Christ is not only the symbol that pictures to us what God is like; not only the example that shows what we may become. He gives us the inspiration that translates faith into sight, hope into achievement. He is the living Christ, who, because He lives, is the perennial source of new life in others.



Sainthood is the monopoly of no age or church. Wherever a man or woman is living in the spirit of Jesus, illustrating His principles, aiming at His goal, bearing His cross, there we have a new channel of communication between God and man. It was a fitting instinct that led the designers of the cathedral of Liverpool to provide a place in their windows for Florence Nightingale and Grace Darling as well as for St. Teresa and St. Catherine. The catalogue of the heroes of faith, we must never forget, is still in the making.

— WILLIAM ADAMS BROWN

EXPERIENCE

Experience alone will make it knowledge, or as Christ put it: "Follow me and you shall have the light of life." The increasing modesty of science after its marvellous discoveries during the past twenty-five years is permitting us ever more freely to accept this faith. The very conceit of Christ's challenge makes it seem divine. For His "Follow" meant "Do as I would do in every relation of life." None is certain whether the atom is something or nothing moving around in an orbit. I am not sure that I am sitting here, but I am convinced that treading in the footsteps of the Christ explains the meaning of life, that even when I fail not a shadow of doubt about it softens my sense of regret and self-condemnation.

It is invaluable to know where you stand. The decision to fairly try out the faith which has challenged and stirred the ages, in the laboratory of one's own life, is, I am convinced, the only way ever to obtain a fixed heart on the matter.

— WILFRED GRENFELL

How beautiful upon the mountains
Are the feet of him that bringeth good tidings,
That publisheth peace;
That bringeth good tidings of good,
That publisheth salvation;
That saith unto Zion, "Thy God reigneth!"
Thy watchmen shall lift up the voice;
With the voice together shall they sing;
For they shall see eye to eye,
When the Lord shall bring again Zion.

Break forth into joy,
Sing together, ye waste places of Jerusalem:
For the Lord hath comforted his people,
He hath redeemed Jerusalem,
The Lord hath made bare his holy arm
In the eyes of all the nations;
And all the ends of the earth
Shall see the salvation of our God.

— Old Testament: Isaiah LII, 7-9

Whoever sets out to follow Christ will have to follow Him a long way and to follow Him into some dark places. The path we have to follow is a narrow one. It runs all the time on the edge of a precipitous mystery, sometimes taking you up to the sunlit heights and the Mount of Transfiguration, and sometimes taking you down into the fires of suffering and into the shadows of death. Following Christ means that when you find these dizzy things before you, these dark things in your path, you go through them and not round them. Have you a good head? Have you a stout heart? Are you loyal to the Leader in front? Easy enough when the road runs by the shining shores of the Lake of Galilee, but not so easy when it turns into the Garden of Gethsemane and becomes the *Via Dolorosa*.



We are too apt to rest in the thought that to follow Christ is merely to follow a teacher or a reformer, so that enough has been done when we have repeated His doctrine of Fatherhood and brotherhood, voted for His precepts, and practised as much of them as we can, or perhaps only as much as we find convenient. To follow Christ is to follow a victor in life's battle, a conqueror over suffering and death, through the completeness of His loyalty to the Great Companion.

— L. P. JACKS

OPTIMISM

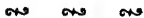
A lesson much needed, and one which true love calls for, is always to be optimistic. Never again will I be pessimistic because I cannot see the Christ bringing in His kingdom in my way.



Away with pessimism! Let us work at whatsoever is pure, whatsoever is constructive, and not parade our failings and our sins. Happiness hands on what the individual gives to the world and what he personally achieves. It is never the possession of the drone, the idler, or the anti-social.



Troubles hurt just that much less if you don't go to meet them till they come after you. In these days of universal Kodaks, the only safe path anyhow is to go about with the perpetual smile that won't come off.



Life is undeniably worth living if it is a field of honour. It is not life that is the failure; it is the pessimist.

— WILFRED GRENFELL

WORRY

Something happens to our Confidence and we cease to believe in people or institutions, or even God Himself as once we did. Something happens to our Enthusiasm and we find our interest in good causes gone, our zest in life lowered, our keenness of concern gone, and often the loss is an unconscious one at first. Then something may happen to our Peace, and no longer have we any quiet, inward gladness, or poise or deep composure. All is turbulence and agitation within us. We all know the feeling. Then something may happen to our Love, our kindliness and magnanimity of outlook, and sourness and bitterness appear.

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Disgust is a violation of Faith. Anger is a violation of Love. Despair is a violation of Hope. We might well add a fourth fault and failure, and that is fear or fright, because it plays such havoc with us all today. But in reality each of these violations is merely a variant phase of fear, fear manifesting itself in a different guise. No one ever became disgusted or angry or hopeless who was not frightened about something.

— JOHN S. BUNTING

BOOKS

These are the masters who instruct us without rods and ferules, without hard words and anger, without clothes or money. If you approach them, they are not asleep; if investigating you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you. The library, therefore, of wisdom is more precious than all riches, and nothing that can be wished for is worthy to be compared with it. Whosoever, therefore, acknowledges himself to be a zealous follower of truth, of happiness, of wisdom, of science, or even of the faith, must of necessity make himself a lover of books.

— RICHARD DE BURY, 1344

Except a living man there is nothing more wonderful than a book! — a message to us from the dead — from human souls whom we never saw, who lived, perhaps, thousands of miles away; and yet these, in those little sheets of paper, speak to us, amuse us, terrify us, teach us, open their hearts to us as brothers.

— CHARLES KINGSLEY

MISUNDERSTANDING

Oh, my dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning; you who are letting your neighbour starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day, — if you only could know and see and feel, all of a sudden, that “the time is short,” how it would break the spell!

— PHILLIPS BROOKS

Heavenly Father, let peace abound in our company. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and persevere. Offenders ourselves, give us the grace to accept and forgive offenders. Forgetful, help us to bear cheerfully the forgetfulness of others. Give us courage and gaiety and the quiet mind; through Christ our Master. Amen.

— Author Unknown

So, to the calmly gathered thought
The innermost of truth is taught,
The mystery dimly understood,
That love of God is love of good, . . .
That to be saved is only this, —
Salvation from our selfishness,
From more than elemental fire,
The soul's unsanctified desire,
From sin itself, and not the pain
That warns us of its chafing chain;
That worship's deeper meaning lies
In mercy, and not sacrifice,
Not proud humilities of sense
And posturing of penitence,
But love's unforced obedience;
That Book and Church and Day are given
For man, not God, — for earth, not heaven, —
The blessed means to holiest ends,
Not masters, but benignant friends;
That the dear Christ dwells not afar,
The king of some remoter star, . . .
But here, amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, He lives today.

— JOHN GREENLEAF WHITTIER

CULTURE

Culture is the bichloride which may prevent the infection and keep a man sweet and whole amid the most debasing surroundings. Of very little direct value to him in his practice — though the poor have a pretty keen appreciation of a gentleman — it may serve to prevent the degeneration so apt to overtake the over-worked practitioner, whose nature is only too prone to be subdued like the dyer's hand to what it works in. If a man does not sell his soul; if he does not part with his birth-right of independence for a mess of pottage to the Ishmaelites who harass our borders with their clubs, and oppress us with their exactions; if he can only keep free, the conditions of practice are nowhere incompatible with St. Paul's noble Christian or Aristotle's true gentlemen.

— SIR THOMAS BROWNE

Culture, for its own sake, is the worst form of self-idolatry. Culture, as the preparation of self for the service of others, is as the preparation of the plot of ground entrusted to us that it may bear a harvest in which many may rejoice.

— GARDINER

TEMPTATION

Temptation is not a disgrace; it is an integral part of manhood's battle; and Jesus was the most tempted of all because he had the greatest powers to control. . . . He was tempted in all points like as we are, yet without sin. . . . No one is safe until he learns not to dally with temptation, but to repel it immediately and instinctively with fierce indignation. . . . Christ's perfection of character does not come from inability to sin, but from ability to conquer.

Some men under the power of Christ are immediately transformed so that an old sin becomes thenceforth utterly distasteful; even the desire for it is banished altogether. But a great preacher only recently deceased, no less really under the power of Christ, had all his life to fight a taste for drink which once had mastered him. His battle never ceased. His victory consisted not in the elimination of his appetite, but in abiding power to keep up the struggle, to refuse subjugation to it. . . . To have done with a sinful appetite in one conclusive victory is glorious; but we must not demand it as a price of keeping faith. Perhaps our victory must come through the kind of patient persistence which James the Apostle evidently knew.

— HARRY EMERSON FOSDICK

PSALM XCI, 1-11

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

The hardest conviction to get into the mind of a beginner is that the education upon which he is engaged is not a college course, not a medical course, but a life course, ending only with death, for which the work of a few years under teachers is but a preparation. Whether you will falter and fail in the race or whether you will be faithful to the end depends on the training before the start, and on your staying powers.



Men will not take time to get to the heart of a matter. After all, concentration is the price we pay for success. Thoroughness is the most difficult habit to acquire, but it is the pearl of great price, worth all the worry and trouble of the search. The dilettante lives an easy, butterfly life, knowing nothing of the toil and labour with which the treasures of knowledge are dug out of the past, or wrung by a patient research in the laboratories.



If the fight is for principle and justice, even when failure seems certain, where many have failed before, cling to your ideal, and, like Childe Roland before the dark tower, set the slug-horn to your lips, blow the challenge, and calmly await the conflict.

— SIR WILLIAM OSLER

The search for knowledge exacts more sacrifice than many of us ever allow our so-called "faith" to exact from us. For we are too much like the old explorers, who expected every new country they found to give them endless bars of gold, already extracted.

The only way to get worth-while results is to work for them. There is no gambling in realities. Any worth-while thing has to be paid for. Experience teaches us that the text-book and lecture hall, and even the pulpit are not the only ways to wisdom. They carry us a very small part of the road. I have not the faintest doubt whatever that faith, hope and love are the chief teachers of reality and that they must constantly be in action to give us assurance. Just so, to me, Sir William Osler, wise philosopher, and great among physicians, is not dead. I was talking to him this morning, as I re-read his noble little book. He said, "Do not worry about being in an arm chair this summer instead of in Labrador, because Christ Himself specially ordered His followers to live in day-tight compartments, and be content." It is in his address to Yale Graduates called "The Way of Life."

— WILFRED GRENFELL

In proportion to the superiority of Jesus to all around him, was the intimacy, the brotherly love, with which he bound himself to them. I maintain that this is a character wholly remote from human conception. To imagine it to be the production of imposture or enthusiasm, shows a strange unsoundness of mind. I contemplate it with a veneration second only to the profound awe with which I look up to God. It bears no mark of human invention. It was real. It belonged to, and it manifested, the beloved Son of God.



When I add this character of Jesus to the other evidence of his religion, it gives to what before seemed so strong, a new and vast accession of strength: I feel as if I could not be deceived. The Gospels must be true: they were drawn from a living original; they were founded on reality. The character of Jesus is not a fiction: He was what He claimed to be, and what His followers attested. Nor is this all. Jesus not only was, He is still, the Son of God, the Saviour of the world. He exists now: He has entered that heaven to which He always looked forward on earth. There He lives and reigns.

— W. E. CHANNING

MANNERS

Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us but here and there, now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us by a constant, steady, uniform, insensible operation, like that of the air we breathe in. They give their whole form and colour to our lives. According to their quality they aid morals, they supply them, or they totally destroy them.

— EDMUND BURKE

It strikes me that of all human dealings, satire is the very lowest, and most mean and common. It is the equivalent in words for what bullying is in deeds; and no more bespeaks a clever man than the other does a brave one. These two wretched tricks exalt a fool in his own low esteem, but never in his neighbour's, for the deep common-sense nature tells that no man of a genial heart, or of any spread of mind, can take pride in either. And though a good man may commit the one fault or the other, now and then by way of outlet, he is sure to have compunctions soon, and to scorn himself more than the sufferer.

— BLACKMORE

Christ observes that the obstruction of His purpose which is most insurmountable is not experience of sin, but incapacity for growth. The Pharisees had been attacked by ethical atrophy. "There is no cure," said Frederick Robertson, "for ossification of the heart." "Publicans and harlots," said Jesus, "shall enter into the Kingdom before you."



When Jesus stood one day with His little company by the Lake of Galilee, it was the meagre use of their great opportunity which seems to have impressed His mind, and He used the language of their vocation as a parable of the work they had to do. "Launch out," He bade them, "into the deep, and let down your nets for a draught." They had been fishing along the shore of their opportunity, and He called them to do business in great waters. They had been as those who caught minnows, when He meant that they should catch men. It is the call of the present age to a timid Church, "Launch out into the deep." The place of religion in the modern world is not along its shores, but among its waves and storms.

— FRANCIS GREENWOOD PEABODY

The good are befriended even by weakness and defect. As no man had ever a point of pride that was not injurious to him, so no man had ever a defect that was not somewhere made useful to him. The stag in the fable admired his horns and blamed his feet, but when the hunter came, his feet saved him, and afterward, caught in the thicket, his horns destroyed him. Every man in his lifetime needs to thank his faults. As no man thoroughly understands a truth until first he has contended against it, so no man has a thorough acquaintance with the hindrances or talents of men, until he has suffered from the one, and seen the triumph of the other over his own want of the same. Has he a defect of temper that unfits him to live in society? Thereby he is driven to entertain himself alone, and acquire habits of self-help; and thus, like the wounded oyster, he mends his shell with pearl.

—RALPH WALDO EMERSON

It is through the idealism of youth that man catches sight of truth, and in that idealism he possesses a wealth which he must never exchange for anything else. We must all be prepared to find that life tries to take from us our belief in the good and the true, and our enthusiasm for them, but we need not surrender them. That ideals, when they are brought into contact with reality, are usually crushed by facts does not mean that they are bound from the very beginning to capitulate to the facts, but merely that our ideals are not strong enough; and they are not strong enough because they are not pure and strong and stable enough in ourselves.

The power of ideals is incalculable. We see no power in a drop of water. But let it get into a crack in the rock and be turned to ice, and it splits the rock; turned into steam, it drives the pistons of the most powerful engines. Something has happened to it which makes active and effective the power that is latent in it.

So it is with ideals. Ideals are thoughts. So long as they exist merely as thoughts, the power latent in them remains ineffective, however great the enthusiasm, and however strong the conviction with which the thought is held. Their power only becomes effective when they are taken up into some refined human personality.

— ALBERT SCHWEITZER

Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

— New Testament: Hebrews I, 10-12

O God, who art, and wast, and art to come, before whose face the generations rise and pass away; age after age the living seek Thee, and find that of Thy faithfulness there is no end. Our fathers in their pilgrimage walked by Thy guidance, and rested on Thy Compassion: still to their children be Thou the cloud by day, the fire by night. In our manifold temptations, Thou alone knowest and art ever nigh: in sorrow, Thy pity revives the fainting soul: in our prosperity and ease, it is Thy Spirit only that can wean us from our pride and keep us low. O Thou sole Source of peace and righteousness! take now the veil from every heart; and join us in one communion with Thy prophets and saints who have trusted in Thee, and were not ashamed. Not for our worthiness, but of Thy tender mercy, hear our prayer. Amen.

— JAMES MARTINEAU

Let mystery have its place in you; do not be always turning up your whole soil with the plow-share of self-examination, but leave a little fallow corner in your heart ready for any seed the winds may bring, and reserve a nook of shadow for the passing bird; keep a place in your heart for the unexpected guests, an altar for the unknown God. Then if a bird sing among your branches, do not be too eager to take it. If you are conscious of something new — thought or feeling, wakening in the depths of your being — do not be in a hurry to let in light upon it, to look at it; let the springing germ have the protection of being forgotten, hedge it round with quiet, and do not break in upon its darkness; let it take shape and grow, and not a word of your happiness to any one! Sacred work of nature as it is, all conception should be enwrapped by the triple veil of modesty, silence, and night.

— HENRI-FRÉDÉRIC AMIEL

Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before the fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever end nature leads or you shall learn nothing. . . . I have only begun to learn content and peace of mind since I have resolved at all risks to do this.

— FRANCIS GREENWOOD PEABODY

. . . A little seed

Of sin was sown that grew with little heed.
By door or window little sins will win
A way that widens for the larger sin,
As tiniest lichens, climbing up the wall,
May lend a hand to help the ivy crawl
That is to tower a conqueror over all
The house in ruin, crumbling to the fall.
Once life is set in motion there upspring
Infinite issues to the smallest thing.

— GERALD MASSEY

Tito was experiencing that inexorable law of human souls, that we prepare ourselves for sudden deeds by the reiterated choice of good or evil that gradually determines character.

— GEORGE ELIOT

The more irksome any habit is in its formation, the more pleasantly and satisfactorily it sticks to you when formed.

— THOMAS HUGHES

Sow a Thought, and you reap an Act;
Sow an Act, and you reap a Habit;
Sow a Habit, and you reap a Character;
Sow a Character, and you reap a Destiny.

— Author Unknown

ST. LUKE X, 30-37

"A man was once going down from Jerusalem to Jericho when he fell into the hands of robbers, who stripped him of everything, and beat him, and went away leaving him half dead. As it chanced, a priest was going down by that road. He saw the man, but passed by on the opposite side. A Levite, too, did the same; he came up to the spot, but, when he saw the man, passed by on the opposite side. But a Samaritan, travelling that way, came upon the man, and, when he saw him, he was moved with compassion. He went to him and bound up his wounds, dressing them with oil and wine, and then put him on his own mule, and brought him to an inn, and took care of him. The next day he took out four shillings and gave them to the inn-keeper. 'Take care of him,' he said, 'and whatever more you may spend I will myself repay you on my way back.' Now which, do you think, of these three men," asked Jesus, "proved himself a neighbour to the man who fell into the robbers' hands?" "The one that took pity on him," was the answer; on which Jesus said: "Go and do the same yourself."

— Twentieth Century New Testament

SAMARITANS

The man who stayed home and kept the Inn was every whit as much a hero as the Samaritan who had the fun of crossing the road and picking up the wounded man. And the Samaritan would have been obliged to leave the wounded man by the roadside after all, had it not been for the innkeeper and the humble ass. The ass was surely needed, for neither Samaritan nor innkeeper could have saved the man who had fallen among thieves if he had not carried him on his back. Therein lies the real *joie de vivre*. Surely Hell is a place where there is "nothing to do." The Good Samaritan has always fascinated me. What fun he must have had!

Today when we see a wounded man, our instinct is not to curse him or rob him, or run away and leave him, or even to go to Jerusalem and pray for him. We recognize that it is our job, our privilege, to help him. Talking about loving one's neighbour makes a mighty poor show against love in action.

In the civilization that is coming, love for one's neighbour in every department of life will call for co-operation as the only basis which can ever be permanent. People get their pleasures, not out of many possessions, but out of service. It is not what you have that matters; but what you do with what you have.

— WILFRED GRENFELL

Jesus moved among the people with a sanguine expectation; ever demanding achievements of the most unlikely, never knowing when He might be gladdened by a response. An unwavering and unbounded faith in humanity sustained His heart and transformed its subjects. . . . With everything against Him, Jesus treated men as sons of God and His optimism has had its vindication.

— JOHN WATSON

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on those tablets something which will brighten all eternity.

— DANIEL WEBSTER

Christ saw the Kingdom of God as something existing within us. He was not a visionary but He saw what we cannot. He saw reality. He still holds men and makes us long to know His meaning. He saw beauty, righteousness, truth, as an artist sees them, but we must delve. Discordant notes though we are, Christ tells us to strive for a harmony, not for abnegation but self-expression. That is our potential. Great achievements are superconscious.

— WILFRED GRENFELL

He was exiled as soon as He was born; His townsmen would have killed Him; His brethren counted Him mad; the city of His mighty works did not believe; the multitudes He had helped forsook Him; the professional representatives of religion set themselves against Jesus. . . . He was a blasphemer and deceiver. A huge conspiracy encompassed Him, and laboured for His death; one of His intimates betrayed Him; the priests of God produced false witnesses against Him; the people He loved clamoured for His death; the Roman power He had respected denied Him justice; He was sent to the vilest death. During this long ordeal His serenity was never disturbed; He was never angry save with sin. He never lost control of Himself or became the slave of circumstances. His bequest to the disciples was Peace, and He spake of Joy in the upper room. He was so lifted above the turmoil of his life, that Pilate was amazed; and, amid the agony of the Cross, He prayed for His enemies. Nothing has so embittered men as utter poverty or social injustice. Jesus endured both, and maintained the radiant brightness of His soul. His was optimism set in the very environment of pessimism.

— JOHN WATSON

DWELL OFTEN UPON YOUR MERCIES

One of the secrets of a happy life is to dwell much upon your likes and to ignore your dislikes. If your mind tends to criticism, faultfinding, and disapproval, it will readily find occasion every hour of the day. There are unfortunate temperaments which dwell habitually upon the disagreeable aspects of life. The result is a mental condition of perpetual fretfulness and unrest. It is possible for you to form the habit of directing your thoughts to pleasant, agreeable, helpful subjects, so that your mind will be in a uniform condition of peace, poise and healthy optimism. As you dwell upon the best aspects of life, you will find your own life becoming happier, better and more productive. Dwell upon your mercies, not upon your miseries.

— GRENVILLE KLEISER

The tiniest bits of opinion sown in the minds of children in private life, afterwards issue forth to the world and become a public opinion; for nations are gathered out of nurseries, and they who hold the leading strings of children may even exercise a greater power than those who hold the reins of government.

— Author Unknown

Jesus tells us that all things are possible to him who has faith. Paul assures us that everything we do is sinful which does not spring from faith. These sweeping statements become less surprising when we remember that faith brings us into contact with the supreme excellence, the reality which satisfies heart and mind alike. "Faith," says the writer to the Hebrews, "is the assurance of things hoped for; the conviction of things not seen." It is that mysterious something in us by which we pass over from doubt to certainty; that makes it possible for us to say: "Now, I am sure."

In the history of religion, faith has often been identified with belief. But such a definition is unduly narrow. Belief is a part of faith, but it is not all of faith or the most important part. Faith is an affair of the whole man — of the affections and of the will as well as of the intellect. It is the response of the *whole* personality to an object deemed worthy of trust, and it issues inevitably in conduct.

— WILLIAM ADAMS BROWN

JUST FOR TO-DAY

Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work
And duly pray.
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will,
Prompt to obey.
Help me my cross to bear
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Just for to-day. . . .

So, for to-morrow and its needs
I do not pray,
But keep me, guide me, love me, Lord,
Just for to-day.

— SYBIL F. PARTRIDGE (SISTER MARY XAVIER)

CHIVALRY

Never were the youth of the English-speaking world so chivalrous — so eager to discover an S.O.S. call and answer it when they hear it. Dogma and labels are assuming a truer perspective in the World's Recovery Scheme. There is no such thing as size to weep over. Size after all depends, as Einstein shows, on velocity; and so we can see how the spiritual is real, the real is spiritual, and the widow's mite bigger than all the gold and silver of the Pharisees. Mrs. Wiggs at home in the cabbage patch is as true a hero as Sir Lancelot with his spear on his quest, for Christ's religion is as natural as the flowers in spring, and relates to the everyday things around us. If Christ is right and life is a field of honour, and Sir Galahad and Nathan Hale and Edith Cavell got the real fun out of it, then to every red-blooded man life becomes heaven in proportion as he seizes its opportunities for service.

— WILFRED GRENFELL

It is neither to the rich nor to the noble that human society has to look for its preservation and improvement, but to those who, like Watt, have to labor that they may live, and thus make a proper return for what they receive, as working bees, not drones, in the social hive.

— ANDREW CARNEGIE

We speak of "the faith of the fathers." But which fathers and what faith? As President Hopkins of Dartmouth has said, it was the faith of the fathers that forced the hemlock on Socrates and nailed Christ to the Cross. Certainly it was the faith of the fathers that hanged witches in Salem and whipped Quakers through the streets of Boston. It was the faith of the fathers that closed libraries on Sundays, called Darwin harsh names, and passed laws forbidding the teaching of evolution. Today it is the faith of the fathers that is invoked in support of a cramped and narrow nationalism, in rewriting history text-books in the interests not of accuracy but of tradition, and in discouraging free discussion of topics that from a patriotic or moral standpoint seem dangerous. The faith of the fathers! Yes, but not when it is stagnant!



If we are to develop a genuine attitude of toleration, a real ability to face the search for truth with fearless eyes, then we must be prepared, as the new light comes, to shake off the respectable lethargy of old ideas, to free ourselves from the old forms that have narrowed and conventionalized our thinking.

—RAYMOND B. FOSDICK

NATIONALISM

Human experience has afforded ample proof that struggle for self-sufficiency, for markets, and for vital raw materials, are as productive of friction as are political incidents. The wonder is perhaps not that after all of our efforts for peace, war continues to be a menace, but that from the seeds of intense nationalism, friction has not been more quick to spring.

The world has been tied together, and the sooner we face that fact and stop thinking in terms of self-sufficiency the sooner we shall be ready to make intelligent progress upon the question of war. The question of neutrality then is only a subordinate problem — the real problem is to prevent war from arising. Our main effort should be for preventive hygiene — not subsequent surgery. For war-prevention we and the other nations of the world must renounce those policies which lead to war.

The price of international peace is the modification of many of our nationalistic policies, and even in some cases the sacrifice of national rights and privileges. For it is futile to pay life service to peace, while demanding of governments the type of individual policies which invites international friction.

— Girard Letter

INTERNATIONALISM

Breathes there a man with soul so dead that it does not glow at the thought of what the men of his blood have done and suffered to make his country what it is? There is room, plenty of room, for proper pride of land and birth. What I inveigh against is a crusted spirit of intolerance, conceived in distrust and bred in ignorance, that makes the mental attitude perennially antagonistic, even bitterly antagonistic, to everything foreign, that subordinates everywhere the race to the nation, forgetting the higher claims of human brotherhood.

• • •

Full knowledge which alone disperses the mists of ignorance, can only be obtained by travel or by a thorough acquaintance with the literature of the different countries. Personal, first-hand intercourse with men of different lands, when the mind is young and plastic, is the best vaccination against disease.

— SIR WILLIAM OSLER

The most widespread, the most pernicious of all vices, equal in its disastrous effects to impurity, much more disastrous often than intemperance, because destructive of all mental and moral nobility, as are the others of bodily health, is uncharitableness — the most prevalent of modern sins, peculiarly apt to beset all of us, and the chief enemy to concord in our ranks. We have lost our fine sense of the tragic element in this vice, and of its debasing influence on the character. It is interesting that Christ and the Apostles lashed it more unsparingly than any other. Who is there among us who does not require every day to take to heart that counsel of perfection: "Judge not according to the appearance, but judge righteous judgment"?

Train your mind in strong, impartial, and gentle thought; train your heart in purity and compassion; train your tongue in silence and to true and stainless speech; so shall you enter the way of holiness and peace, and shall ultimately realize the immortal love. So living, without seeking to convert, you will convince; without arguing, you will teach; not cherishing ambition, the wise will find you out; and without striving to gain men's opinions, you will subdue their hearts. For love is all-conquering, all powerful; and the thoughts and deeds and words of Love can never perish.

— JAMES ALLEN

While thou so hotly disclaimeſt the devil, be not guilty of diabolism. Fall not into one name with that unclean ſpirit, nor act his nature whom thou ſo much abhorreſt; that is, to accuſe, calumniate, backbite, whisper, detract, or ſiniſtrouſly interpret others. Degenerous depravities, and narrow-minded vices! not only below St. Paul's noble Chriſtian, but Aristotle's true gentleman. Truſt not with ſome that the Epistle of St. James is apocryphal, and ſo read with leſs fear that ſtabbing truth, that in company with this vice thy religion is in vain. Moſes broke the tables without breaking of the law; but where charity is broke, the law itſelf is ſhattered, which cannot be whole without love, which is the fulfilling of it. Look humbly upon thy virtues; and though thou art rich in ſome, yet think thyſelf poor and naked without that crowning grace, which thinketh no evil, which envieth not, which beareth, hopeth, believeth, endureth all things. With theſe ſure graces, while busy tongues are crying out for a drop of cold water, mutes may be in happineſs, and ſing the Trisagion in heaven!

— SIR THOMAS BROWNE

Christ did not teach as did other teachers. He taught for all time. We find that our attitude to everything changes, to the things that give us pleasure and the things that give us pain. It is but a sign of healthy evolution (I suppose I should call it "grace") that the churches have ceased to condemn their leaders who are unsound on points which once spelt fagot and stake.

To me, he is the best Christian who "judges not." To claim a monopoly of Christian religion for any denomination, looked at from the point of view of following Jesus Christ, is ridiculous. So I find that I have changed, changed in the importance which I place on what others think and upon what I myself think.

Perhaps my change spells more and not less faith in the Saviour of the world. As I love the facts of life more, I care less for fusty commentators. As I see more of Christ's living with us all the days, I care less for arguments about His death. I have no more doubt that He lives in this world today than that I do. Why should I blame myself because more and more my mind emphasizes the fact that it is because He lives, and only so far as He lives in me, that I shall live also?

— WILFRED GRENFELL

NO DOOR BARRED TO GOD

Every one of us could do better in his private life than he is doing. Edwin Booth, the actor, concerning whom Joseph Jefferson said that he ran his theatre behind the curtain as though it were a church, once received from a cowardly clergyman a letter saying that the clergyman would like to come to the theatre but was afraid some of his parishioners might object and wasn't there a side door or a back door through which he could come without being seen? To which Edwin Booth sent this ringing answer: "There is no door in my theatre through which God cannot see." I commend that to you, that you may take from an actor, if you might not from a preacher: No door in my theatre, my business, my home, my private character, whether I eat or drink or whatsoever I do, no door through which God cannot see.



There is but one thing needful, — to possess God. Religion is not a method: It is a life — a higher and supernatural life, mystical in its root and practical in its fruits; a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows.

— HARRY EMERSON FOSDICK

Has the Church of Christ ever been divided in the chambers where men shut their door and pray to their Father in secret? Do we not all pray the same prayers — at least the same prayer or prayers? Has it ever been divided in the service of praise and thanksgiving? Has it ever been divided on the shelves where we keep our books of devotion? The mystics all tell the same tale. They have climbed the same mountain, and their witness agrees together. All ages, denominations, and languages are blended harmoniously in that Jacob's ladder which scales the heavens in far other fashion than is ever dreamed of by the builders of Babel. Has Christendom ever been divided in the world of letters? Do not Biblical scholars, historians, philosophers, forget their denominational differences and work side by side in the cause of truth? Lastly, are we divided in philanthropy and social service? Do we not unite, naturally and spontaneously, in the warfare against vice, crime and injustice? These are no slight bonds of union.

— W. R. INGE

A CONVERTED CHURCH

The main task of the Church is to prove that it is itself interested above everything else in living a life as sacrificial, as honest, as straightforward and as charitable as was the life of its Founder. In a word, the Church cannot possibly be less righteous than a wholly converted Christian individual. It must show beyond any shadow of doubt that in its corporate capacity it is living true to the standards which are expected of men who could be called Christ-like.

— H. R. L. SHEPPARD

Through psychoanalysis you may come into the kingdom of the somewhat relieved mind; through social emphasis you may come into the kingdom of a better and juster social organization; through education you may come into the kingdom of interesting fact; through systems of mental suggestion you may come into the kingdom of improved health; through self-culture you may come into the kingdom of refinement; but if you come into the Kingdom of God, you must be converted.

— E. STANLEY JONES

PSALM XCVII, 1-12

1 The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.

9 For thou, Lord, art high above all the earth: thou art exalted far above all gods.

10 Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

God is not only the God of the past, but also of the future. He can be the God of the future only as He is already the God of the past. If God be God at all, He must be the God of all life — past, present, and future. The more eagerly we anticipate what He may still have to disclose, the more alert we should be to discover the marks of His presence to-day. For it is only as we perceive God working here and now that we shall be able to recognize Him when we meet Him further along the way.



The explanation of life's puzzles, the solution of its mysteries, is a greater mystery still — the mystery of God. In these recurrent experiences that baffle even while they fascinate us, we discover another Actor at work, one like us, yet unlike, akin, yet greater, in whose all-embracing purpose our conflicting purposes are taken up and reconciled, by whose reservoirs of power our limited strength is reinforced, in whose wisdom we can rest even where we cannot see clearly, by whose righteousness we test our lives, in whose love we find our inspiration to sacrifice.

— WILLIAM ADAMS BROWN

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To life's ennoblement and His high ministry.

God give us sense, — God-sense, of life's new needs,
And souls aflame with new-born chivalries —
To cope with those black growths that foul the
ways —
To cleanse our poisoned founts with God-born
energies.

To pledge our souls to nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a pact of peace,
And free the soul of life for finer loyalties.

Not since Christ died upon His lonely Cross
Has time such prospect held of life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and failures of the past.
But, with His help Who did the first earth build,
With hearts courageous we may fairer build this last.

— JOHN OXENHAM

Give us, O give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous, a spirit all sunshine, graceful from very gladness, beautiful because bright.

— THOMAS CARLYLE

I am the foundation of all business.
I am the source of all prosperity.
I am the parent of genius.
I am the salt that gives life its savour.
I laid the foundation of every fortune.
I can do more to advance youth than his own
parents, be they ever so wealthy.
I must be loved before I can bestow my greatest
blessings and achieve my greatest ends.
Loved, I make life sweet, purposeful and fruitful.
I am represented in the humblest savings, in the
largest block of investments.
All progress springs from me.
I AM WORK.

— Author Unknown

"He that will not work, neither shall he eat." Nothing for nothing is the keystone of sound philanthropy. The benefits and blessings of coöperation are as plain as the sun at noon-day. The sense of responsibility constitutes the essence of pleasure. So many people are restless and feverish, constantly striving for pleasures which soon tire them. If they would learn that working for others will make them happy and contented, that it alone will give them something to live for, they would grasp the real meaning of joy. Only the cave man can find peace and happiness in selfishness.

The emphasis on intellectual interpretations divides us — the willingness to work together unites. There is nothing like common work to beget intelligent love for your fellow. Our opinions are not a matter of great moment to our nextdoor neighbour; but how much more enjoyable is my own dinner when I know my neighbour and his children are not going hungry. Still more so if I have had a hand in feeding them. If only the Scrooges of this world would wake up and realize the fun there is in helping the Tiny Tims.

— WILFRED GRENFELL

WORK

Man, lose no time, get up and take the course again, for he that rises again quickly and continues his race is as if he had never fallen.

— MOLINOS

Unhasting, unresting diligence was the strong impression which a day's visit at Rugby left on one of the keenest observers among English authors — and he was one of a class who, however engaged, whether in business, in writing, or in travelling, was emphatically never in a hurry.

— Life of Dr. Arnold

I consider the capacity to labour a part of the happiness I have enjoyed.

— SIR WALTER SCOTT

Falling heir to the best heritage of all — the necessity at an early age to go forth into the world and work for the means needed for his own support.

— JOHN MORLEY

The best heritage to which a man can be born is poverty.

— JAMES A. GARFIELD

There slowly grew up in me an unshakable conviction that we have no right to inflict suffering and death on another living creature unless there is some unavoidable necessity for it, and that we ought all of us to feel what a horrible thing it is to cause suffering and death out of mere thoughtlessness. And this conviction has influenced me only more and more certainly that at the bottom of our heart we all think this, and that we fail to acknowledge it and to carry our belief into practice chiefly because we are afraid of being laughed at by other people as sentimentalists, though partly also because we allow our best feelings to get blunted. But I vowed that I would never let my feelings get blunted, and that I would never be afraid of the reproach of sentimentalism.

— ALBERT SCHWEITZER

Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?

Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that he break every yoke?

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

Then shalt thou call, and the Lord shall answer; thou shalt cry; and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

And the Lord shall guide thee continually.

— Old Testament: Isaiah LVIII, 5-11

Finish every day, and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.

— RALPH WALDO EMERSON

Life is full of ends, but every end is a new beginning, and we are continually coming to the point where we close one chapter, but we always can turn and open a new and better and a diviner chapter.

— PHILLIPS BROCKS

The early Romans called the family hearth the "Focus." There is little in science or the arts or any human achievement which was not first worked out before the fireplace, the "focus" of home. King Alfred planned the deliverance of his people while he turned pancakes before a home fire. Little Jamie Watt played with the kettle in his mother's kitchen and invented the steam engine. It is from home that men and women go out to conquer the world.

— Author Unknown

THE COMMUNITY OF CHRIST

The community of Christ is a building open on every side, for Christ died for all — even for the folk outside. There is in us, over us, behind us, and beyond us a consciousness of the meaning of life, a memory of our own origin, a turning to the Lord of the Universe, a critical “No” and a creative “Yes” in regard to all the content of our thought, a facing away from the old and toward the new age — whose sign is and fulfillment is the Cross.

Holiness in itself is no holiness whatever. From the safe and once lauded domain of religion we are beginning to look out on a world with real longing; for we suspect, and even many theologians are beginning to suspect, that there can be no inside to that domain so long as there is no outside.

— K. BARTH

When all beauty and simplicity are found in worship; when all vain traditions and sophistries are done away with; when all its teaching is clear and simple and proved by its results; when it fights all its foes and recognizes all its allies; when it includes all classes; when it has a way of salvation for all sinners; then the Church will be the Catholic Church, the Body of Christ.

— The Churchman

ALL HALLOWS' E'EN

Before Thee, O Heavenly Father, we remember those who have passed from our sight into the fuller light of Thine eternal Presence. May we have the assurance of their fuller and continued fellowship in Thee; and realize that there is no separation between those that love; that the only death is alienation — which is the death of love.

Hear, O God our Father, the prayers that follow our beloved ones on their unseen way; and may we and they, hand in hand, grow more and more in the knowledge of Thee, which alone is eternal life. Grant them light and rest, refreshment and peace, consolation and joy in Paradise; in the companionship of the saints; in the presence of Christ; in the ample folds of Thy grace and love.

Give us strength to return to the quiet duties of our place, with chastened desires, truer diligence, higher aspirations, less trust in ourselves and more faith in Thee. May we dedicate ourselves again to Thy service, that, in the faith and spirit of Him who was made perfect through suffering, each of us may be ready to say, when our hour strikes, "Father, I have finished the work Thou gavest me to do." We ask it through Jesus Christ our Lord. Amen.

— Leaflet, St. Paul's Cathedral, Boston

All Saints' Day is the Church's great memorial day and was the original Day of Remembrance. It commemorates all the heroes of character who have passed into the life beyond. In the Old World the festival of All Saints, or "All Hallows," as it was called in Old English, was the Old Home Day of those who have passed from our sight because it was believed that they came back on All Hallows Eve — or Hallow E'en — to sit again in their vacant chairs in the family circle at the old fireside.

Many beautiful customs gathered around this tender time, all making more real the nearness of the invisible world, and the actual presence with us — in Church and home — of those whom we erroneously speak of as "gone." They do not die — and they do not go. They are all about us, pressing close upon us, and ministering for us in ways we do not know.

— EDWARD T. SULLIVAN

Souls of the righteous in the hand of God.
To men unwise they seem to die.
They are at peace, O fairest liberty.
Souls of the righteous in the hand of God.
On earth as children chastened by love's rod,
As gold in furnace tried, so now on high
They shine like stars, a golden galaxy:
Souls of the righteous in the hand of God.

— Apocrypha: The Wisdom of Solomon III, 1-3

Every prophet of the first order has his own message and it crystallizes into a favourite idea. With Moses the ruling idea was law; with Confucius, it was morality; with Buddha, it was Renunciation; with Mohammed, it was God; with Socrates, it was the Soul. With the Master, it was the Kingdom of God. The idea owed its origin to the Theocracy, its inspiration to Isaiah, its form to Daniel, its popularity to John the Baptist. When the forerunner's voice was stifled in the dungeon of Herod, Jesus caught up his word and preached the Utopia of John with a wider vision and sweeter note. The hereditary dream of the Jew passed through the soul of Jesus and was transformed. The local widened into the universal; the material was raised to the spiritual. A Jewish state with Jerusalem for its capital, and a greater David for its king, changed at the touch of Jesus into a moral kingdom whose throne should be in the heart and its borders co-terminous with the race.

— JOHN WATSON

DEEDS

No definition can be given in words which would satisfy any dozen people taken at random. When it comes to deeds, however, practically everyone is in agreement. Deeds bear their own hallmark, patent to all thoughtful men, showing whether or not they are in line with God's will.

The joy of creating a better-than-was-world of achievement in companionship with God, was life's justification. "Well done" was what Christ's religion aimed at, not "correctly thought." The one man whom He condemned to "the place prepared for the devil" was not the agnostic (today every modest man admits that impeachment) but the unprofitable man. When Christians do things, the world is interested. When they merely preach sermons the world sleeps. The vital point about religion after all is not what you think about it but what you are to do about it.

Is it not a significant fact that the honour of the world, however cynically the world talks, is given to those who are willing to give up even life itself for a great ideal? That echo of the teachings of Christ's own life and words rings true every time in the hearts and minds of all red-blooded people — as does all His teaching, and better still His life.

— WILFRED GRENFELL

INTERNATIONALISM

The ultimate basis of security and peace and righteousness does not lie in either continuing or abandoning a Gold Standard, but in the far further-reaching influence of character. The civilization we are so proud of can be retained only by bonds that are forged not out of things material, or by acts of force, but only by spiritual ties and by that which is experimentally and scientifically by far the greatest thing in the world — the bond of human love.



Selfishness which regards the other's prosperity as so much loss to one's self, which regards trade as war rather than as commerce, can only lead to war, chaos and ruin. The elimination of selfish interests is essential to good government. The ideal can only be attained when God rules in the affairs of men.



Prosperity must increasingly be as much a result of international coöperation and camaraderie as it is of scientific adaptation and technical skill. . . . None can escape the ripples of war's aftermath, yet all real progress is slow. The Kingdom of God is to come on earth by growth, not cataclysm, and through human efforts, possibly even slowly enough to be "without observation."

— WILFRED GRENFELL

Then Peter began. "I see, beyond all doubt," he said, "that 'God does not show partiality,' but that in every nation he who reverences him and does what is right is acceptable to him. God has sent his Message to the Israelites and told them, through Jesus Christ, the Good News of peace — and Jesus is Lord of all! You yourselves know the story which spread through all Judaea, how, beginning from Galilee, after the baptism which John proclaimed — the story, I mean, of Jesus of Nazareth, and how God consecrated him his Christ by enduing him with the Holy Spirit and with power; and how he went about doing good and curing all who were under the power of the Devil, because God was with him. We are ourselves, too, witnesses to all that he did in Judaea and in Jerusalem; yet they put him to death by hanging him on a cross! This Jesus God raised on the third day, and enabled him to appear, not indeed to every one, but to witnesses chosen beforehand by God — to us who ate and drank with him after his resurrection from the dead. Further, God charged us to proclaim to the people, and solemnly affirm, that it is Jesus who has been appointed by God Judge of the living and the dead. To him it is that all the Prophets bear witness, when they say that every one who believes in him receives through his Name forgiveness of sins."

— New Testament: Acts X, 34-43

Our strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces. A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. The wound cicatrizes and falls off from him like a dead skin, and when they would triumph, lo! he has passed on invulnerable. Blame is safer than praise. . . .



In general, every evil to which we do not succumb, is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills, passes into himself, so we gain the strength of the temptation we resist.

— RALPH WALDO EMERSON

THE CREEDS AS SACRAMENTS

All life is sacramental, but the doctrines of the Church are pre-eminently so. We have no language in which to express God adequately; our statements about Him must needs be imperfect and figurative. That the Greek fathers who drew up our creeds knew well. They habitually described the death and the resurrection of Christ as mysteries. Mystery is the Greek word for sacrament.

They looked upon them as the outward visible signs of inward spiritual graces. The truth of the documents of them consisted in what may be called their prayer value.

These old formulae have come to us enriched by the devotion of ages. Their home is not amid the clatter of controversy but in the oratory of the soul, where they first began to live before language and logic were overtaxed to express them. In the stillness of that shrine many controversies are hushed. "Our unhappy divisions" do not reach quite up to heaven. Christianity is already united in the chamber where good men pray; indeed, it has never been divided in that region. East and west, north and south, can use the same devotional books and the same devotional hymns. The builders of Babel speak many tongues, but the wise masterbuilders of God's temple have only one.

— W. R. INGE

WHY ATTEND CHURCH?

A few years ago, during a great financial crisis in the United States of America, a remarkable editorial article, going straight to the root of the matter, appeared in the Wall Street Journal.



“What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine and a new navy, is a revival of piety — the piety of our fathers that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest; that stopped work a half hour earlier Thursday night, so as to get to prayer meeting. . . . Great wealth never made a nation substantial or honourable.” That is Wall Street sagacity. That is a tip straight from the Stock Exchange.

— HUBERT L. SIMPSON

PSALM XLVI

1 God is our refuge and strength, a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

5 God is in the midst of her; she shall not be moved: God shall help her, and that right early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

8 Come, behold the works of the Lord, what desolations he hath made in the earth.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

11 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

INTERNATIONALISM

Concentration has its drawbacks. It is possible to become so absorbed in the problem of the "enclitic," or the structure of the flagella of the *Trichomonas*, or of the toes of the prehistoric horse, that the student loses the sense of proportion in his work, and even wastes a lifetime in researches which are valueless because not in touch with current knowledge. You remember poor Casaubon, in "Middlemarch," whose painful scholarship was lost on this account. The best preventive to this is to get denationalized early. The true student is a citizen of the world, the allegiance of whose soul, at any rate, is too precious to be restricted to a single country. The great minds, the great works, transcend all limitations of time, of language, and of race, and the scholar can never feel initiated into the company of the elect until he can approach all of life's problems from the cosmopolitan standpoint.

— SIR WILLIAM OSLER

WAR

War never shows who is wrong; it can only show who is strong. It is a superstition because people falsely believe that God will be on the side of the right. God has nothing to do with a hellish business like war. It is a superstition on a par with the burning of witches and trial by ordeal. The fallacy, the futility, and the fatality of force were manifested in the last war. We fought to destroy militarism and created a super-militarism. We fought to make the world safe for democracy and have created fourteen dictatorships.

Biologically we are poorer by the death of our strongest and best, leaving the weak behind to become the fathers of the next generation. Economically speaking, the world is bankrupt because the accumulated wealth of centuries was destroyed. Sociologically speaking, we have spent a thousand times as much to make hell on earth as it was necessary to spend to make heaven on earth, by abolishing poverty, obliterating the slums, solving the problem of unemployment, introducing old-age security, and creating recreational centers.

—RABBI LOUIS L. MANN

The very word "international" was never heard of in the English language until Jeremy Bentham invented it in 1780. The word "international" never passed over from England to France until about 1840 and it appeared for the first time in the dictionary of the French Academy in 1877.

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Mr. H. G. Wells is at least a keen critic of contemporary civilization and he is quoted as saying this, "I am convinced myself that there is no more evil thing in this present world than race prejudice, none at all. I write deliberately — it is the worst single thing in life now. It justifies and holds together more baseness, cruelty and abomination than any other sort of error in the world."

~ ~ ~

Dress it up in such rationalizations as we may devise, national and racial prejudice is a belated left-over from an ancient world of isolations, where prejudice was protective, into a modern world of proximities, where prejudice is destructive. So when you hear a man say that he hates Jews, or Negroes, or Roman Catholics, or what not, you are listening to a belated mind. He may think himself modern, may ride in motor cars, possess a radio, and take trips around the world, but his mind is properly dated B.C.

— HARRY EMERSON FOSDICK

CHRIST'S RELIGION

Our Lord did not spend much time speculating or talking or writing books. He worked at the carpenter's bench. He fought temptation in the wilderness and put prayer into action. He healed the sick. He cast out devils. He wept with His friends. He treated women on an equality. Girt with a towel, He washed the feet of fishermen. He personally went and mixed and ate with outcasts. He began His preaching at home. He transformed weak, ignorant, selfish, and cowardly men into heroes. He Himself brought heaven to earth wherever He was.

To Him a Christian was a man who cleaned out the filth in his own backyard himself, and not the man who asked God to keep away typhoid from his house while he himself did nothing.

Christ means to me the best kind of a Friend, as well as Leader, who is giving me in this world ten times, nay, the proverbial hundredfold, as good times as we could enjoy in any other way. Christ's religion is primarily for this world, and the New Jerusalem is to come down from Heaven onto this earth, and we are to be the Washingtons and Nelsons.

— WILFRED GRENFELL

Heaven and hell are inward states. Sink into self and all its gratifications, and you sink into hell; rise above self unto that state of consciousness which is the utter denial and forgetfulness of self, and you enter heaven.

— JAMES ALLEN

There is in man a higher than love of happiness. He can do without happiness, and instead thereof find blessedness! . . . Love not pleasure; love God. This is the Everlasting Yea, wherein all contradiction is solved: wherein whoso walks and works, it is well with him.

— THOMAS CARLYLE

O Lord, by all thy dealings with us, whether of joy or pain, of light or darkness, let us be brought to Thee. Let us value no treatment of Thy grace simply because it makes us happy or because it makes us sad, because it gives us or denies us what we want; but may all that Thou sendest us bring us to Thee, that knowing Thy perfectness, we may be sure in every disappointment that Thou art still loving us, in every darkness that Thou art still enlightening us, and in every enforced idleness that Thou art still using us; yea, in every death that Thou art giving us life, as in His death Thou didst give life to Thy Son, our Saviour, Jesus Christ. Amen.

— PHILLIPS BROOKS

Jesus met His age where it was. He did not begin with a philosophy like that of the Fourth Gospel, or a theology like that of Paul, but with the personal problems of fisherfolk and publicans, of the doubting and sinning, the good and bad. His first blessings were offered to the humble, the merciful, the peace-makers; His first discriminations were between conformity, externalism, legalism, and brotherhood, chastity, moderation, sincerity, love. His first rebukes were pronounced against worldliness, anxiety, and hypocrisy; His first tests of discipleship were those of practical ethics.

“By their fruits ye shall know them.”

The Christian religion, as Kant taught, is primarily a moral religion. It creates, like other religions, a theology; it feels, like other religions, an emotion; but neither the theologians nor the mystics touch the characteristic note of the teaching of Jesus. What He desires first of all to communicate is not a system of doctrine or a rush of feeling but an ethical decision.

— FRANCIS GREENWOOD PEABODY

Truth, Beauty and Goodness, we have often been told, are the ultimate realities of the universe. But what should we know of Truth if we merely heard men speaking truthfully, and never saw them acting truthfully? What should we know of Beauty if it came to us only by hearsay, if there were no artists to create it and we had never tried to make a thing beautiful ourselves? What should we know of Goodness if we had only heard it talked about and never seen a good man or a noble woman? Act truthfully, make things beautiful, live well — there are no other means by which any of us, even though he should happen to have the largest brain on earth, will ever find out what Truth, Beauty and Goodness really are.

— L. P. JACKS

O God, our Father, give us strength for our task, and wisdom for its problems, and perseverance for its difficulties. If, in the end, failure comes, help us to see that what we call failure is but a false appearance; that Thou canst never fail; and that those who labor with Thee are doing that which cannot be lost or ruined. Keep us in Thy service, and fill our spirits with the quiet confidence of those whose Master is the King of Glory. In Christ's name. Amen.

— CHARLES E. PARK

MEDITATION

A man is not old, who is at one with Michelangelo when, just before he died on the verge of ninety, he carved an allegorical figure, and inscribed on it in large letters, "Still learning," or whose heart echoes Robert Browning when he sang :

The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God; see all, nor be
afraid!"

Grey-headed comrades, do not grow old with age, whatever you do. Determine and study to keep young to the last, under the increasing years and as the shadows fall and lengthen, in all quickness of genial and generous interest, in all sweet impressionableness and sensibility of soul, in the power of deriving joy as you go, and doubling it with thankfulness; in hope cheerful and unashamed for men and for the good, all this present order and round of things, this present of attainment and advance upon the best, yet there is better, much better than it to come.

— Author Unknown

He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master,
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Who so beset him round
With dismal stories,
Do but themselves confound,
His strength the more is.
No foes shall stay his might,
Though he with giants fight;
He will make good his right
To be a pilgrim.

Since, Lord, Thou dost defend
Us with Thy Spirit,
We know we at the end
Shall life inherit.
Then fancies flee away!
I'll fear not what men say,
I'll labour night and day
To be a pilgrim.

— JOHN BUNYAN

What is a more pathetic sight than that of a confirmed drugtaker affirming with a sickly smile that he can easily give it up when he wants to. A vulture was seen to be feeding on a carcass as it floated down the Niagara river above the Falls; when the dangerpoint came it doubtless expected to spread its wings and fly off; but when, in fact, it spread its wings, it found that it could not rise; its talons were frozen to the carcass on which it fed, and so it was carried over the Falls to its doom. So the victim of evil habit tells you, "I am all right, you don't need to bother about me; I can give it up when I want to"; but when he rises to shake himself and put on strength, he finds his will power gone.



It is when feelings are aroused, when passion is awakened in the breast, when the approach of danger makes us alert to strike, when the sight of brutality to a child kindles our indignation, or when we are possessed by some soul-satisfying ambition, — it is then that we feel most deeply the sense of power. Not in the cold, deliberate choice of the will, but in the passion of the soul is to be found that flood of energy which can open to us the resources of power. Mastered by such a passion the soul will admit no defeat.

—J. ARTHUR HADFIELD

In the Byzantine Era, Christ on the Cross was represented as a Victor, resplendent and imperial. But with the coming of the Middle Ages the emphasis was transferred to the Cross, as a symbol of defeat. Christ would have been astonished at this presentation of Him. It is not His theology, but He, the Person, Who saves. So when reformers leave out Christ in their scheme of redeeming the world, they are inviting defeat.

— WILFRED GRENFELL

All through life I see a Cross —
Where sons of God yield up their breath ;
There is no gain except by loss ;
There is no life except by death ;
There is no vision but by faith.

— WALTER CHALMERS SMITH

Almighty God, our Light in darkness, our Strength in weakness, our Hope in sinfulness, and our Eternal Home, be unto us merciful, long-suffering, and patient ; that we, who be slow of growth, may hope to come at last to Thy likeness ; and, being upheld by Thee, may by Thy mercy go from strength to strength, until, through the waste and dreariness, through the joy and duty of this earthly life having safely passed, we through the fulness of Thy mercy may come into the land of the eternal peace. Amen.

— Prayers, Ancient and Modern

THE GREATEST THING IN THE WORLD

I am the secret of health and happiness. I am the inspiration of youth and the solace of old age. I am always available. I am invincible and eternal. I am the antidote for crime, poverty, cruelty, and fear. I am the conqueror of disease, despotism, and despair. I am the healer of hatred, sin, and injustice. I am the co-partner of truth and righteousness. I am the remedy for the world's wants, wars, and woes. I am the builder of churches, chapels, and cathedrals. I am the guide of preachers, prophets, and poets. I am the creator of lofty music, pictures, and architecture. I am the handservant of faith, mercy, and charity. I am the fulfilling of the law. I am the greatest thing in the world. I am Love.

— GRENVILLE KLEISER

CRITICISM

If a clam stirs in the mud it is probable that some other clam is affected, objects and criticizes. Criticism is a sign of "something doing." It is a presumptive evidence of life.



Don't expect commendation because you follow Jesus or John. Expect the same reception by "men of the world" which they got of old, only expressed differently today. Remember that opposition builds strength. Great characters are evolved by hard environments. Good seamen come out of the North.



You only get rid of your enemies by making them your friends, and you can only do that by loving your enemies; that is one of the great "Laws of Life."



The fear of God is ennobling — and saves us from conceit. The fear of man is crippling. How the fear of what others will say has cursed mankind. Fear of what *might* happen if we faced the fact of life can only be redeemed by accepting the challenge of the Carpenter of Nazareth.

— WILFRED GRENFELL

THE BIBLE

The Bible gives to every man in every era such answers to their questions as they deserve. We shall always find in it as much as we seek and no more: high and divine content if it is high and divine content that we seek; transitory and "historical" content, if it is transitory and "historical" content that we seek — nothing whatever, if it is nothing whatever that we seek. The hungry are satisfied by it, and to be satisfied it is surfeiting before they have opened it. The question, "What is within the Bible?" has a mortifying way of converting itself into the opposing question, "Well, what are you looking for, and who are you, pray, who make bold to look?"

It is the Bible itself, it is the straight inexorable logic of its onward march which drives us out beyond ourselves and invites us, without regard to our worthiness or unworthiness, to reach for the last highest answer, in which all is said that can be said, although we can hardly understand and only stammeringly express it.

— K. BARTH

We celebrated a short while ago an event of great significance, the four hundredth anniversary of the Bible printed in English. For four hundred years these "Pages of Power" have reached men in the street, in the field, in the shops, and in the remotest corners of the world. More copies have been printed than of any book in any language — it has been translated into nearly seven hundred languages and dialects all over the world. A printing of the Bible in millions of copies by the American Bible Society has made it possible to sell copies $4\frac{3}{8} \times 6\frac{1}{8}$ and weighing more than a pound for thirty cents, — and a New Testament for five cents.

Phrases which have passed into our common speech and which have added to the expressiveness of our language are found in this Book.

the apple of his eye
cast thy bread upon the
waters
a coat of many colors
the valley of decision
from strength to strength
as a drop in a bucket
the salt of the earth
the signs of the times
joy cometh in the morning
the labourer is worthy of
his hire

the powers that be
the thorn in the flesh
a cloud of witnesses
the handwriting on the wall
faithful unto death
a mess of pottage
the widow's mite
a pearl of great price
clear as crystal
to entertain angels unawares

— The Cleric

THANKSGIVING

CEAD MILE FAILTRE

(A hundred thousand welcomes)

In the Hebrides, the latchstring is always out. From the crofter's cottage to the occasional "big house" this old Gaelic rune of hospitality is literally put into practice.

"I saw a stranger yestreen,
I put food in the eating place,
Drink in the drinking place,
Music in the listening place,
And in the sacred name of the Triune,
He blessed myself and my house,
My cattle and my dear ones,
And the lark said in her song,
Often, often, often,
Goes the Christ in the stranger's guise."

These island folk seem to have little in the way of luxury, but they give so much that one is never conscious they lack anything.

— Author Unknown

ECONOMICS

I asked an old fisherman once why, when he had not enough food and clothing to secure his own children from want, and not enough even to give the Doctor sugar in a cup of tea, when he had come seven miles in an open boat on a rough night without any chance of being paid in the usual sense to visit his house, why he had taken into his house the sick man, with cancer, and also his aged wife, who was no relation of his, and had kept him in his home for a year — and he had paid what most economists would call nothing at all, and never would be able to. Philosophically it was irrational and indefensible. But the answer was unanswerable. He thought for a moment and said “What would you do about it?” Actually it paid in hard cash — for a number of friends hearing of it put the old couple out of reach of want for their few remaining years.

There is another kind of Economics, something finer than the Gold Standard — something suggesting that even in the realm of economics the spiritual is the real.

— WILFRED GRENFELL

THE DIN OF WORDS

O Thou who fillest heaven and earth, ever acting, ever at rest; Thou who teachest the hearts of the faithful without the din of words, teach us, we pray Thee, through Jesus Christ our Lord. Amen.

— ST. AUGUSTINE

The more readily we admit the possibility of our own cherished convictions being mixed with error, the more vital and helpful whatever is right in them will become; and no error is so conclusively fatal as the idea that God will not allow *us* to err, though he has allowed all other men to do so.

— JOHN RUSKIN

We are the best selected few
And all the rest are damned.
There's room in heaven for me and you —
But we can't have heaven crammed.

— Author Unknown

We should continually examine ourselves whether we are arguing for the sake of truth or triumph.

— RICHARD WHATELY

Beware always of contending for words.

— JOHN RUSKIN

INFALLIBILITY

It never worried me whether I believed infallible Pope, infallible Fundamentalist, or infallible teacher of current science. Christ means to me a peerless Leader, Whose challenge is not to save ourselves, but to lose ourselves; not to understand Him, but to have courage to follow Him. The religion of Christ is the simplest and most human course of life as well as the most divine. Life is not the tragedy of being bound to a wheel from which escape into a Nirvana of forgetfulness is the loftiest hope. Life is a victory to be won by the will even against a timid intellect. Life is a courageous fight, with daily opportunities which offer all the joy of achievement and the glory of the conqueror. As one mixes, now with our fellow' creatures who live naked under a broiling sun, now with those clad in furs in the frigid climate of the sub-arctic, now with those who must live and die like dogs or flies without even enough to be free from actual want, one stands amazed that one could ever have laid such stress on the tiny differences of methods or viewpoints as to divide ourselves deliberately from others who are aiming at the same great objective, because in our conceit we thought that we were infallible.

— WILFRED GRENFELL

Not long ago I met one of our great school-masters — a veteran in that high service. “Where in your time-table do you teach religion?” I asked him. “We teach it all day long,” he answered. “We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean — ‘yea, yea and nay, nay.’ We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it in the playground, by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies.”



Finally he added a remark that struck me — “I do not want religion,” he said, “brought into this school from outside. What we have of it we grow ourselves.”

— L. P. JACKS

The call which gets home to a boy's heart is the call to do things. If only a boy can be led to see that true chivalry is Christ's service, he will want all the rites and ceremonies that either proclaim his allegiance or promise him help and strength to live up to it.

There can be no question but that the Gospels show us that the change in Christ's first followers was from men, the slaves of every ordinary human passion, into men who are self-mastered — that Christ taught by what He was and did rather than by insistence on creeds and words.

Feeble and devious as my own footsteps have been since my decision to follow Jesus Christ, I believe more than ever that this is the only real adventure of life. No step in life do I even compare with that one in permanent satisfaction. If there is one thing about which I never have any question, it is that the decision and endeavour to follow the Christ does for men what nothing else on earth can.

— WILFRED GRENFELL

Modern investigation has shown beyond any reasonable question that while illness comes often by way of the body, it comes also by way of the mind; our moods and tempers have a physical echo, and of all fatal mental states none is so ruinous as fear. Faith, therefore, which drives out fear has always been a minister of health. Fear makes impossible any satisfying joy in life. Anxious fear so concentrates a man's thought on himself that he can serve no one else. Fear imprisons, faith liberates; fear paralyzes, faith empowers; fear disheartens, faith encourages; fear sickens, faith heals; fear makes useless, faith makes serviceable — and, most of all, fear puts hopelessness at the heart of life, while faith rejoices in its God. There are moods of faith and moods of doubt in all of us, and rarely does either kind secure unanimous consent. "Lord, I believe, help thou mine unbelief." . . . The great believers sometimes know best this tidal rise and fall of confidence. . . . How much of the best in all of us has come because we have been the objects of somebody's faith! . . . The faith that lifts and motives life is not simply our faith in the Divine, but the faith of the Divine in us.

— HARRY EMERSON FOSDICK

O Lord our God, when the storm is loud, and the night is dark, and the soul is sad, and the heart is oppressed; then, as weary travelers, may we look to Thee; and beholding the light of Thy love, may it bear us on, until we learn to sing Thy song in the night. Amen.

— GEORGE DAWSON

Children of yesterday,
Heirs of tomorrow,
Look at your fabric
Of labor and sorrow;
Seamy and dark
With despair and disaster,
Turn it, and — lo,
The design of the Master!
The Lord's at the loom!
Room for Him — Room!

— MARY A. LATHBURY

Not till the loom is silent, and shuttles cease to fly,
Shall God unroll the canvas, and explain the reason
why
The dark threads are as needful in the Weaver's
skilful hand,
As the threads of gold and silver in the pattern He
has planned.

— Author Unknown

OBSTACLES

Most obstacles are things to overcome. As Nietzsche said, "Everything worth while is accomplished notwithstanding." The real sources of joy in this life are not the result of easy tasks but of hard ones. If we face our tasks with the resolution to solve them, who shall say that anything is impossible? Our little human lives are only redeemed from being "brief tragedies" because to mosquitoes like us has been entrusted the responsibility of making this world what God in Heaven wants it to be.

Life is always everywhere a real, tough, courageous fight, with daily opportunities, to which are added the fun of achievement and all the glories of the conqueror.

Following Christ is a hard task. It is a warfare. But He teaches me increasingly that life is worth while if and only as we make its goal "well done" and not "well comprehended." I believe more than ever that is the only real adventure of life. If we wait until our thinking machines are all in complete accordant before we coöperate, we shall never work together in that universal brotherhood which must precede the coming of the Kingdom of God on earth.

— WILFRED GRENFELL

All alike, heroes and martyrs, having had a witness borne to them through their Faith, received not the promise. None of them! Nor was the promise ever fulfilled as they had pictured to themselves. God had provided some better thing, which He gave them instead. That, I think we may dare to say, is God's way. How seldom does the great man achieve what he meant to do! Whether he wants to liberate his country, to reform its constitution or its religion — whatever he has pinned his life's hope on — he generally achieves not this but something else.

— W. R. INGE

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He has received nothing that he asked for, all that he hoped for.

His prayer is answered. He is most blest.

— R. H. FITZHUGH

Of the altruistic instincts veneration is not the most highly developed at the present day; but I hold strongly with the statement that it is the sign of a dry age when the great men of the past are held in light esteem. . . .

There are two great types of leaders: one, the great reformer, the dreamer of dreams with aspirations completely in the van of his generation, lives often in wrath and disputations, passes through fiery ordeals, is misunderstood, and too often despised and rejected by his generation. By temperament or conviction there are a few men in every community who cannot bow to the Baals of the society about them, and who stand aloof, in thought at least, from the common herd. Such men in small circles tread a steep and thorny road, and of such in all ages has the race delighted to make its martyrs.



Too often the reaper is not the sower. Too often the fate of those who labour at some object for the public good is to see their work pass into other hands, and to have others get the credit for enterprises which they have initiated and made possible.

— SIR WILLIAM OSLER

*"AND THERE SHALL COME FORTH
A ROD"*

And there shall come forth a rod out of the stem of
Jesse,

And a Branch shall grow out of his roots :
And the spirit of the Lord shall rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and of the fear of the Lord ;
And shall make him of quick understanding in the
fear of the Lord :

And he shall not judge after the sight of the eyes,
Neither reprove after the hearing of his ears:
But with righteousness shall he judge the poor,
And reprove with equity for the meek of the earth ;
And he shall smite the earth with the rod of his
mouth,
And with the breath of his lips shall he slay the
wicked.

And righteousness shall be the girdle of his loins,
And faithfulness the girdle of his reins.
The wolf also shall dwell with the lamb,
And the leopard shall lie down with the kid ;
And the calf and the young lion and the fatling
together ;
And a little child shall lead them.

— Old Testament: Isaiah XI, 1-6

I had read about the physical miseries of the natives in the virgin forests; I had heard about them from missionaries, and the more I thought about it the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to us in far-off lands. The parable of Dives and Lazarus seemed to me to have been spoken directly to us! We are Dives, for, through the advances of medical science, we now know a great deal about disease and pain, and have innumerable means of fighting them: yet we take as a matter of course the incalculable advantages which this new wealth gives us! Out there in the colonies, however, sits wretched Lazarus, the colored folk, who suffers from illness and pain just as much as we do, nay, much more, and has absolutely no means of fighting them. And just as Dives sinned against the poor man at his gate because for want of thought he never put himself in his place and let his heart and conscience tell him what he ought to do, so do we sin against the poor man at our gate.

— ALBERT SCHWEITZER

While conscience remained an impersonal law, stern and silent, with only a jealous Nemesis behind, man had to stand up alone, and work out for himself his independent magnanimity; and he could only be the pagan hero. When conscience was found to be inseparably blended with the Holy Spirit, and to speak in tones immediately divine, it became the very shrine of worship. Its strife, its repentance, its aspirations, passed into the incidents of a living drama with its crises of alienation and reconciliation; and the cold obedience to a mysterious necessity was exchanged for the allegiance of personal affection. And this is the true emergence from the darkness of ethical law to the tender light of the life divine. The veil falls from the shadowed face of moral authority, and the directing love of the all-holy God shines forth.

—JAMES MARTINEAU

Thou, Lord, hast become my Hope, my Comfort, my Strength, my All! In Thee doth my soul rejoice. The darkness vanished from before mine eyes, and I beheld Thee, the Sun of Righteousness. When I loved darkness, I knew Thee not, but wandered on from night to night. But Thou didst lead me out of that blindness; Thou didst take me by the hand and call me to Thee, and now I can thank Thee, and Thy mighty voice which hath penetrated to my inmost heart. Amen.

—ST. AUGUSTINE

“THE IMPOSSIBLES”

Deep in all our hearts is the thing which is in animals that we call instinct — the invisible guide, which is a witness of the Divine Spirit within us. I have often wondered how a polar bear, forced to travel south on the floating ice all winter to get food, knows his way home. I have trailed them over spring snows, through forests, over mountains, across bays on ice, and swimming for miles across the Straits of Belle Isle, but always homeward bound. Something unseen, that they are not conscious of, guides them. When baby seals, which are born on the great ice floes of the Atlantic, begin to swim at four weeks old, they dive down under the ice, and there in the darkness, start to swim north. Who ever saw a two months baby seal go south by mistake? The golden plover, quite a little bird, covers thousands of miles each year to reach his home for nesting. The tiny terns come from Europe and Africa across the ocean, just to nest and rear their young. We can hear the voices of our loved ones across the Atlantic Ocean, we can fly thousands of miles through the air and dive miles under the sea, all of which were among the “impossibles” of the last century.

— WILFRED GRENFELL

Nations pass away, thrones crumble; but the Church remains. What is, then, the power which has protected this Church, thus assailed by the furious billows of rage and the hostility of ages? Whose is the arm which, for eighteen hundred years, has protected the Church from so many storms which have threatened to engulf it?

Alexander, Caesar, Charlemagne, and myself founded empires. But on what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love; and, at this hour, millions of men would die for Him.

— NAPOLEON BONAPARTE

PSALM CXV, 1-8

1 Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

2 Wherefore should the heathen say, Where is now their God?

3 But our God is in the heavens: he hath done whatsoever he hath pleased.

4 Their idols are silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; so is every one that trusteth in them.

God could not save without loving, and He could not love without suffering. God is the great sufferer because He is the great lover. Atonement is not something which happens outside of God to make forgiveness possible. Atonement is something which happens in God. It was what it cost God to bear the world's sin, your sin and mine.

— WILLIAM ADAMS BROWN

That nameless longing which haunts us in our best moments is a longing for the Christ of God. His is the voice that makes the siren songs sound inharmonious and harsh. He it is who calls and calls with that disturbing insistence! You never meant to go so far in the ways of the world. You never meant to make so complete a surrender to materialism and comfort. You never meant to give them all up — God's Day, His Word, the fellowship of His Church. Stand up, then, and say like a man to whatever has been holding you back from the life upon the heights, whether it be a secret sin, or just a lax manner of living and a general lowering of standards and ideals, say, with the determination of the royal exile of old, "Let me depart, that I may go to mine own."

— HUBERT L. SIMPSON

It is clear that such a national god is not God, He is not even righteous. He cannot prevent his worshipers, all the distinguished European and American apostles of civilization, welfare, and progress, all zealous citizens and pious Christians, from falling upon another with fire and sword to the amazement and derision of the poor heathen in India and Africa. It is high time for us to confess freely and gladly: this god, to whom we have built the tower of Babel, is not God. He is an idol. He is dead.

— K. BARTH

If you have become mentally sick, nervously ill, shattered, shaken, broken and ready to fall to pieces, it is due to your having turned existence upside down. You have reversed your worlds. Men, things, money and praise are of supreme value, and love and hope and peace and the teaching of God are like flitting shadows. Change these worlds, reverse this order, and you will begin to get well and there will be no tragedies. They will have become transformed.



When one sufferer was using his religion, its faith, prayer and sacraments for his own good, and the whole mind was assuming an attitude toward human existence of trying to get God to obey him, the whole attitude of the other was one of trying to get the whole of himself to obey God. It has not surprised us, therefore, to notice that in one case there was often no improvement, while in the other it seemed generally to be the opposite.



We have read that on the walls of one of the dungeons in the Tower of London there is this strange inscription, scrawled by some ill-fated prisoner long ago, his name lost in the long story of the tyrannies of the past: "The most unhappy man in the world is he who is not patient in adversities, for men are not killed by adversities they have, but by the impatience which they suffer."

— JOHN S. BUNTING

COURAGE

It is the men who take ventures who make the world. It is courage the world needs, not infallibility. Launch out into the deep water. Have plenty of courage. Put all your strength and ability into keeping a right course. Half measures, trimming the shore in shallow waters, never pay anything. The philosopher cannot expect to "know" by sitting meditating in a corner and then decide intellectually to follow Christ. If he refused to eat his breakfast until he had certain knowledge that it would not kill him, he would starve as quickly as any other man. Courage is always the surest wisdom.

It is easy to say we believe we are God's children, but to follow Him needs pluck. Carlyle says that the trouble with us is not our intellect, it is our courage. "In each of us," he repeats again and again, "dwells a coward and hero." "The appeal of religion is directly to the hero in us." The proof of religion lies, as in the proverbial pudding, in the personal testing of it.

— WILFRED GRENFELL

As little as humanity will ever be without religion, as little will it be without Christ; for to have religion without Christ would be as absurd as to enjoy poetry without regard to Homer or Shakespeare. And this Christ, as far as He is inseparable from the highest style of religion, is historical, not mythical; is an individual, no mere symbol. To the historical person of Christ belongs all in His life that exhibits His religious perfection, His discourses, His moral action, and His passion. . . . He remains the highest model of religion within the reach of our thought; and no perfect piety is possible without His presence in the heart.



In all those great natures which were purified by violent conflict, as Paul, Augustine, Luther, there remained wound-prints for all time, something harsh and sad which adhered to them through life. But in Jesus not a trace of this is found. Jesus appears a beautiful nature from the very start, which had only to unfold itself from within, to become more and more clearly conscious of itself, and more firm in itself, but had no need of returning and beginning another life.

— DAVID FRIEDRICH STRAUSS

“Christ being raised from the dead, dieth no more,” wrote St. Paul. A bold assertion; the man who made it must have been a great man. In a world of change, in an age of special changes, he declared that the human race had reached finality. This faith in the Crucified, he says, will be the last religion. Men will never outgrow it, never get beyond it. Times shall change, manners shall change, customs shall change, the order of life shall change, but this faith shall abide. The heavens shall pass away with a loud noise. A new science of the stars shall dawn. The earth shall move round the sun instead of the sun moving round the earth. But there shall be no new Christ in the firmament; His eyes shall not grow dim, His strength shall not be abated. A thousand systems shall fall at His side, but their crash shall not touch Him. He shall be the survivor in the struggle for existence. He shall have the dew of His youth when the world is old. He shall have the last judgment. There shall be no verdict after His, no appeal to the Caesar of a future age. His feet shall touch the final ridge of the mountains, and the beauty of His tidings shall be a joy for ever.

— GEORGE MATHESON

YOU HAVE A GREAT HERITAGE

You may read many good books, hear much wise counsel, and make emphatic personal resolutions, but until you have the Spirit of God consciously active in your daily life you will not reach true greatness. It is well to store your mind with rich and lofty truths, though their real value to you depends upon the practical use you make of them. Apply the truth which you now possess, and still greater truth will be revealed to you. The highest standard is not too high for you to choose as your constant guide. God's ways are higher than your ways, and he is constantly pouring forth his inexhaustible supply of perfect ideas, which are yours for the mere taking and using. You have a great and goodly heritage, but you must claim it for yourself.

— GRENVILLE KLEISER

We should not try to solve our life's problems in our moments of prayer. Rather we should take them to God and leave them with Him.



And what is true of our personal needs and problems is true also of the friends we love and the causes with which we are identified. We should take them with us into our hours of prayer — but not as burdens we must carry ourselves or problems we must solve by ourselves; rather as aspects of the life we are living with God on which we expect light to break from the leading of his Spirit.

We should take our problems and tasks to God in prayer. But we should never forget that there is another side of prayer which is even more fundamental: that of rest in God. Let us think hard while we think, and as honestly as we can, but when we have come to the limit of our power and our thought can go no further, let us stop thinking and yield ourselves up to the joy of God's presence. Let us work hard while we work, and as effectively as we can, but when we have come to the end of our strength and can do no more, let us stop working and watch God at work.

— WILLIAM ADAMS BROWN

Great works are performed, not by strength, but by perseverance.

— SAMUEL JOHNSON

Fear never in the world's history made one good sportsman or knight. As a temporary measure conceded to human ignorance and subnormality, fear of consequences has its place in a developing world; but it is an insuperable barrier to progress, a bane and a curse to achievement. He who fears to fall will never walk, much less skate, or ski, or ride. The prizes of achievement go to those who take ventures. They are the godlike ones. Faith is the only cure for fear. Dope is no cure for it. The doped youth may take a venture, and fool-like try the big ski jump, but he is only riding for a fall. The faith which Christ calls for, just as the faith that sport demands, is a reasonable one. No man can be a good sport or a Christian who is afraid to stumble and fall. Only worms cannot fall. Christianity does not call for a race of worms.

There is no fear in love. Don't fear for "the future of the Church," for "our work," for "the Kingdom of God." Fear nothing but the loss of courage and faith. Christ said, "Rise up and do not be afraid." He knew that doing banishes fear. Don't snuggle away under the bedclothes. The more we do the more drowsy we will be, like the Ten Virgins in the parable. . . . "Ready" is the Christian's watchword. — Ready to serve. — Prepared to work. Go in for everything, get busy, and you will find Life and Joy and Peace.

— WILFRED GRENFELL

OPPOSITION

The history of persecution is a history of endeavours to cheat nature, to make water run up hill, to twist a rope of sand. . . . The martyr cannot be dishonoured. Every lash inflicted is a tongue of fame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. . . . It is the whipper who is whipped and the tyrant who is undone.

—RALPH WALDO EMERSON

A certain amount of opposition is a great help to a man, kites rise against the wind.

—THOMAS CARLYLE

The danger in such a man's life comes with prosperity. He is safe in the hard-working day, when he is climbing the hill, but once success is reached, with it come the temptations to which many succumb.

—SIR WILLIAM OSLER

Efforts are always success. It is a greater thing to try without succeeding, than to succeed without trying.

—WILLIAM WALSHAM HOW

Man considereth the deeds, but God weigheth the intentions.

—THOMAS À KEMPIS

At the present time when violence, clothed in life, dominates the world more cruelly than it ever has before, I still remain convinced that truth, love, peaceableness, meekness, and kindness are the violence which can master all other violence. The world will be theirs as soon as ever a sufficient number of men with purity of heart, with strength, and with perseverance think and live out the thoughts of love and truth, of meekness and peaceableness.

All the kindness which a man puts out in the world works on the heart and thoughts of mankind, but we are so foolishly indifferent that we are never in earnest in the matter of kindness. We want to topple a great load over, and yet will not avail ourselves of a lever which would multiply our power a hundred-fold.

There is an unmeasured depth of truth in that strange saying of Jesus, "Blessed are the meek, for they shall inherit the earth."

— ALBERT SCHWEITZER

Anno Domini, 1513

No Heaven can come to us unless our hearts find rest in it today. Take Heaven! No peace lies in the future which is not hidden in this present little instant. Take peace!

The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see; and to see, we have only to look. . . .

Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering, and you will find beneath it a living splendour, woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the Angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty, believe me, that Angel's hand is there, the gift is there, and the wonder of an overshadowing Presence. Our joys, too, be not content with them as joys. They, too, conceal diviner gifts.

Life is so full of meaning and of purpose, so full of beauty — beneath its covering — that you will find that earth but cloaks your heaven. Courage, then, to claim it.

— FRA GIOVANNI

A CHRISTMAS HYMN

Except the Christ be born again tonight
In dreams of all men, saints and sons of shame,
The world will never see His kingdom bright.
Stars of all hearts, lead onward through the night
Past death-black deserts, doubts without a name,
Past hills of pain and mountains of new sin
To that far sky where mystic births begin,
Where dreaming ears the angel-song shall win.
Our Christmas shall be rare at dawning there,
And each shall find his brother fair,
Like a little child within;
All hearts of the earth shall find new birth
And wake, no more to slumber.

— VACHEL LINDSAY

The faith engendered on the first Christmas Day assures us of that abounding love which will magnify our little victories and blot out, as only love can, the very memories of our defeats and failures. Christmas marks for us the end of the year, but just as surely the beginning of another, even as the ocean horizon limits our range of vision only to mark the beginning of what we shall see beyond. . . . Surely we are wise to observe Christmas just before the New Year.

— WILFRED GRENFELL

BETHLEHEM AND GOLGOTHA

O Thou, who in a manger poor,
Didst choose a helpless Babe to lie,
Didst shame and pain of Cross endure,
To take from us our pain thereby ; .
The Manger seems too base to pride,
The haughty still the Cross deride,
While virtues all with meekness are,
In Bethlehem and Golgotha! . . .

Oh! let us not with warring sword,
But with the Spirit take the field,
And fight for Jesus Christ our Lord,
With weapons He Himself did wield ;
And with the Apostle as our guide,
Send out the light on every side,
Till all the world its light shall draw
From Bethlehem and Golgotha! .

O Heart, why fare to foreign land
His lowly cradle to adore,
Or in rapt wonderment to stand
By grave which holds thy Lord no more?
That He in thee has had His birth,
And that thou diest unto earth
And liv'st, to Him — this only — ah,
Is Bethlehem and Golgotha.

— FRIEDRICH RÜCKERT, Translated by Zitella Cocke

THE INCARNATION

And this must always be the truth which must underlie all understanding of the Incarnation. Man belongs to God. The human nature belongs to the Divine. It can come to its best only by entrance and possession of it by Divinity. The Incarnation, let us always be sure, was not unnatural and violent, but in the highest sense supremely natural. It is the first truth of all our existence that man is eternally the son of God. No man who forgets or denies that truth can really lay hold of the lofty fact that God entered into man.



Then let every heart keep its Christmas within,
Christ's pity of sorrow, Christ's hatred for sin,
Christ's care for the weakest, Christ's courage for
right —
Everywhere, everywhere, Christmas to-night!

— PHILLIPS BROOKS

Christmas, the festival of the Holy Family and the Holy Child, is also the prophecy of worldwide brotherhood and peace. So long ago the song of goodwill was heard over the Judean Hills! So far off seems its consummation! Will the world ever arrive at its Bethlehem, whither for centuries it has been traveling, and see fulfilled the ancient dream of peace on earth?

— HARRY EMERSON FOSDICK

The Christ-Child lay on Mary's lap,
His hair was like a light.
(O weary, weary were the world,
But here is all aright.)

The Christ-Child lay on Mary's breast,
His hair was like a star.
(O stern and cunning are the kings,
But here the true hearts are.)

The Christ-Child lay on Mary's heart,
His hair was like a fire.
(O weary, weary is the world,
But here the world's desire.)

The Christ-Child stood at Mary's knee,
His hair was like a crown,
And all the flowers looked up at Him,
And all the stars looked down.

— GILBERT KEITH CHESTERTON

COURAGE

"Have courage to follow Me" is the clarion call of the Peerless Knight of all ages. A good sportsman is a man of faith — a good venturer. Faith is adventure. That faith is assent has been the most fatal mistake of Christianity, for such teaching has held back the chivalrous spirit of youth from seeing in the Christ the best Sportsman, the chief Scout of the ages, whom all red-blooded people long to be like. He, the bravest of the brave, the purest of the pure, the most unselfish, Who though the richest of the rich, was glad to become the poorest of the poor if by so doing He could inspire the world. He achieved what no other sportsman has ever achieved. He has been presented as an insurance ticket against punishment and a narcotic for the timid, instead of a stimulus to high courage.

Fear is not necessary if the Master is with us. The disciples saw Him do things which without being sons of God neither He nor we could do. The Pharisees stood for formalism and selfishness and their religion did not make them sons of God. They were either hypocrites or probably just did not use their God-given brains and see that common sense is really divine sense. He expects us to use our common sense and not to hand our conscience to others to keep.

— WILFRED GRENFELL

Now the joyful bells a-ringing
All ye mountains praise the Lord,
Lift our hearts like birds a-winging
All ye mountains praise the Lord.
Now our festal season, bringing
Kingsmen all to bide and board .
Sets our merry voices ringing, .
All ye mountains praise the Lord.

Dear our home as dear none other ;
Where the mountains praise the Lord,
Gladly here our care we smother
Where the mountains praise the Lord.
Here we know that Christ, our Brother,
Binds us all as with a cord ;
He was born of Mary Mother, .
Where the mountains praise the Lord. .

Cold the year, new whiteness wearing,
All ye mountains praise the Lord ;
Peace, good will to us a-bearing,
All ye mountains praise the Lord.
Now we all, God's goodness sharing,
Break the bread and sheathe the sword,
Bright our hearths the signal flaring,
All ye mountains praise the Lord.

The changes which break up at short intervals the prosperity of men, are advertisements of a nature whose law is growth. Evermore it is the order of nature to grow, and every soul is by this intrinsic necessity quitting its whole system of things, its friends, and home, and laws, and faith, as the shell-fish crawls out of its beautiful but stony case, because it no longer admits of its growth, and slowly forms a new house. In proportion to the vigor of the individual, these revolutions are frequent, until in some happier mind they are incessant, and all worldly relations hang very loosely about him, becoming, as it were, a transparent fluid membrane through which the form is always seen, and not as in most men an indurated heterogeneous fabric of many dates, and of no settled character, in which the man is imprisoned. Then there can be enlargement, and the man of today scarcely recognizes the man of yesterday. And such should be the outward biography of man in time, a putting off of dead circumstances day by day, as he renews his raiment day by day.

— RALPH WALDO EMERSON

Our greatest glory is, not in never falling, but in rising every time we fall.

— CONFUCIUS

Let us spend our last hours in lighting our lamps, that we may go forth to meet our Master with wakeful eyes and ready hands in the coming year, to work with Him for the redemption of mankind.

Let all the past die with it. Bury its evil deep; hide it in the grave with Christ. . . . We may claim forgiveness if we are resolute to do the evil thing no more. We may claim the power to work if we are determined to drift and idle no more. We may claim God's good will in our hearts as ours, if we will lay aside the doing of our own wrong will. These are mighty and glorious claims, but we have, I thank God, the right to make them upon our Father. Therefore, joyfully begin, and when you hear the bells tonight, be happy. They will ring out the false, and ring in the true, ring out all evil lords within our soul, and ring in the true Master, Jesus Christ Our Lord.

— STOPFORD BROOKE

CONTINUOUS VOYAGE

At twilight when I lean the gunwale o'er
And watch the water turning from the bow,
I sometimes think the best is here and now,
This voyage all, and naught the hidden shore.
Is there no help, and must we make the land?
Shall every sailing in some haven cease?
And must the chain rush out, the anchor strike the
 sand,
And is there from its fetters no release?
Ah, no! our Steersman is forever young,
And with much gladness sails beneath the stars;
Our ship is old, yet still her sails are hung
Like eager wings upon the steady spars.
Then tell me not of havens for the soul
Where tides can never come, nor storms molest!
My sailing-spirit seeks no sheltered goal.
Naught is more sad than safety: life is best
When every day brings danger for delight,
And each new, solemn night
Engulfs our whitening wake within the whole.

— Author Unknown

ACKNOWLEDGMENTS

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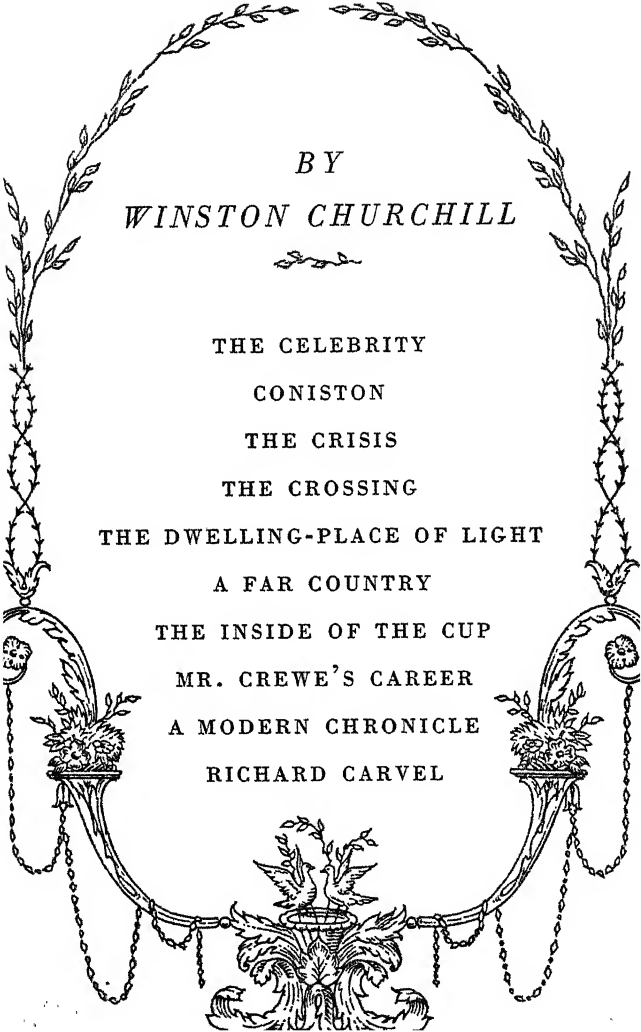
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ALLAHABAD



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CONISTON
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A FAR COUNTRY
THE INSIDE OF THE CUP
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